THE MUSLIMS OF INDIA

BURMA AND CEYLON

AND THE EXTENT OF

CHRISTIAN MISSIONARY ENTERPRISE

AMONG THEM

A

SURVEY

COMPILED ON BEHALF OF

THE NATIONAL MISSIONARY COUNCIL, INDIA.

For Private Circulation only.

Obtainable : N. C. C. Office, 1, Staveley Road, Poona.

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FOREWORD

This Survey was undertaken by us over two years ago at the special request of the N. C. C., and has proved a much more formidable task than was at first anticipated.

Its publication has had to be considerably delayed in order to enable us to include particulars from areas where our original plans for conducting the Survey broke down, and even now we are obliged to send it to the press in an incomplete form as regards certain provinces. We trust, nevertheless, that our labours will be found to have been worth while and that the facts as presented may serve to emphasize the strong claim which the Muslim millions of India make upon Christian Missions.

The plan adopted in gathering this information was to work through the various sub-committees on Work among Muslims connected with the Provincial Councils of the N. C. C., and to ask them to secure answers in their areas to the various points set out in a specially prepared questionnaire. (See Appendix A.)

We could not have completed our task but for the generous assistance of the provincial secretaries and a host of correspondents. In particular, the whole effect of the Survey would have been marred but for the courageous response of the Rev. J. C. Heinrich of Rawalpindi, who came to our rescue and, within the last few weeks, got together the report, here submitted, on the whole of the Panjab and the N. W. F. Province. We owe him our special thanks. *The Moslem World* Quarterly has been laid under heavy contribution throughout.

It remains to be said that it came to be felt that the section in the questionnaire having to do with 'Religious Orders' did not, strictly speaking, fall within the scope of the Survey, and, as was proved, asked too much of some of our correspondents, consequently it has been dropped from our Report.

H. J. LANE SMITH.

September, 1927 L. BEVAN JONES.

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Introductory Chapter.

It was claimed at the Lucknow Conference in 1911 that, in view of the conditions prevailing in other countries, India should be recognized as standing for "the opportunity to reach Islam." To what extent can that claim be admitted to-day?

The great upheavals that have shaken the whole world of Islam in recent years have profoundly affected Muslim India, so much so, that in several important respects the present situation differs from that which obtained sixteen years ago. Even so, it is generally true to say that the Muslim community is still remarkably accessible to the messengers of the Gospel.

Two of the most notable changes are, first, a new political consciousness, and second, increased activity in the defence and dissemination of Islam. The agitation over the Khalifate meant, for Indian Muslims at least, participation in a Pan-Islamic movement, and to gain their object they did not hesitate to accept the support of their Hindu neighbours; but when once the Khalifate was abolished, to be followed all too quickly by the alleged perfidy of the Arya Samajists, a break with the Hindus became inevitable. Since then Muslims have set themselves to the task of consolidating their own position as a separate community, believing their interests to be seriously jeopardised by the half-revealed and half-concealed political schemes of the Hindu majority.

Their numbers now reach, it is true, the great figure of 69,000,000, or more than a quarter of the world-population of Islam, and they have increased by 37.1 per cent. in the last forty years, nevertheless they are only one-fifth of the total population of India. Conscious of their backwardness in the matter of education, they have also become acutely aware of late that, as a minority, they are placed at a serious disadvantage politically.

When, therefore, the Arya Samajists launched their two-fold scheme of *sangathan* (consolidation) and *shuddhi* (proselytism) and startled India by their success in regaining hundreds, if not thousands, of Muslim Rajputs to the faith of their fathers, it was more than the Muslims could brook. They promptly replied by setting up their *tanzim* and *tabligh* organisations throughout the country; these have in view very similar objects. (See Appendix B. on "The Aims and Objects of Tanzim.")

Proselytism is now the order of the day. Members of other communities are all equally 'fair game' to the particular proselytizing party. Hindus vie with Muslims (*o mirabile dictu!*) and Muslims with Hindus, in their zeal to make 'converts.' There is everywhere an atmosphere of suspicion, and this has undoubtedly had an adverse effect on the work of Christian missions. Yet, strange as it may seem, in some quarters the disillusionment they have suffered at the hands of the Hindus has inclined Muslims to show a more friendly spirit towards the missionary and his message.

Never was the Muslim press more active, and never were men and money more readily forthcoming in the effort to spread Islam. The leadership has passed to the Lahore school with its aggressive press, which mocks at missionaries and *mullas* with equal gusto. Young Muslim India knows enough of the strength of Christianity and the weakness of Islam to be properly perplexed, and is therefore ready to follow the lead of this rationalistic school, which rejects as spurious embarrassing traditions, and interprets the Quran in a way that passes muster in this twentieth century.

In the political sphere, however, despite the stimulus provided by the Hindus, Muslims are not pulling their weight. The new communal propaganda suffers the inevitable fate that follows in the wake of personal ambition, and we have the spectacle of the Muslim ranks disunited and disorganized by the rise and fall of separate political parties.

With the one exception of the sphere of education there are few signs of progress in the direction of social reforms, and even in the field of education, Indian Muslims have a great amount of leeway to make up. Few men indeed allow their women-folk to break through the still rigid seclusion of *pardah*. Here and there a plea is heard in the press or on the platform for due recognition of the rights of women, and it is noticeable that the more enlightened are evincing a new concern to have their girls educated; but for the rest, Muslims are in no mood just now to face such issues.

It will be readily surmised that illiteracy continues to be one of the greatest obstacles to successful evangelisation. These figures speak for themselves.

	In 1911	In 1921
Muslim literate males per mille.	69	93
" " females " "	4	9

In this connection it is interesting to note that while the preponderance of Muslims is in the north-west, it is in these parts that the greatest illiteracy obtains; whereas in South India, where Muslims form a very small percentage of the population the rate of literacy is relatively high, and in Burma it is highest of all.

The widespread use of Arabic for religious purposes is less a matter for surprise than is the almost equally extensive and appalling ignorance of the meaning which that same Arabic conveys. That this is no exaggerated statement is borne out by the following testimony. Speaking recently of the Muslims of Bengal a prominent member of that community deplored the fact that the Friday sermons are so much "gibberish and mummeries because couched in a language not comprehensible to the hearers." Again, in the early part of the present year an educated Egyptian lady tested a mass meeting of Muslims in Allahabad, and found from a show of hands that only three in that large audience could really understand the teachings of the Arabic Quran. It would appear then that we need to considerably revise our estimate of the number in this country who can make effective use of our literature in this language.

* * * * *

Turning now to the other aspect of the Survey, we are reminded that it was placed on record as one of the findings of the Jerusalem Conference in 1924, that, "Muslim India is, in a very real sense, an unoccupied field." Should the present situation be characterised in terms as strong as that?

Some one has laid it down as an axiom that "a country is not occupied until there is a missionary for every 25,000 of the inhabitants and certainly one native worker in each town of 5,000 or more." Applying this criterion to the portion of Egypt north of Cairo, the conductors of a somewhat similar survey in that country in 1923 found that there were 151 missionaries (and not the requisite 300) for a population of 6,500,000 (not counting the desert districts).

The general position in India is much the same. The total foreign missionary staff is 6,027 for a population of 316,128,721, or one missionary to every 52,000 people. Our present concern, however, has been to determine, if we could, what proportion of these 6,027 give to the evangelisation of Muslims a prominent or the chief place in their activities. A missionary to Muslims in India attempted an estimate in 1916 and lamented that, "The Christian Church sends 5,000 missionaries to convert 214 million

Hindus, but only 130 to convert 66 million Muslims." We do not know on what basis that calculation was made, but our enquiry has convinced us that it is not possible to indicate with any degree of accuracy the number of those who, throughout the length and breadth of the land, are doing effective evangelistic work among Muslims.

We have, however, been at some pains to ascertain the exact number of those missionaries, Indian and foreign, who have undergone some specialised training for this work and who are now, at the instance of their respective Boards, devoting the major portion of their time to this side of the missionary enterprise. In making our enquiry about specialised training we had in mind those who have pursued courses of regular study in Islamics and Arabic at centres like Cairo, London, and Hartford Seminary. It would appear from a summary of the individual cases cited in the Report that the total does not exceed 35, though we realise that even this figure may be subject to some slight modification. A further group, numbering seventeen, have been set free for the work but these have not had any special training.

The Report, on the other hand, gives prominence to the fact that a large amount of direct and effective evangelistic work is being carried on, especially among village Muslims, over a great part of India by men and women, Indian as well as foreign, who, in the course of their ordinary occupations have acquired a useful knowledge of Islam on the one hand, and of the vernacular spoken by local Muslims on the other.

If further proof of this were needed, it may be found in the steady growth of the "Missionaries to Muslims League" which was founded in 1912 as a direct result of the Lucknow Conference. The League to-day has a membership of 550, fully 300 of whom are missionaries in India, Burma, and Ceylon.

Facilities are increasing for affording just such as these better opportunities to equip themselves for this kind of work, and it should be the concern of Mission Boards to see not only that a due proportion of their "general workers" take up the task of evangelising the Muslims of their neighbourhood, but that they be put in the way of securing some such training.

The need exists, nevertheless, and will continue to exist for a long time to come, of the more specialised type of training, so that we may have, distributed throughout the country, a band of mission-

aries who shall have made a close study of Arabic and who are competent to follow and provide against new tendencies in modern Muslim thought.

Linked up with this question is another—that of the right distribution of the available missionary forces. The Report brings to light the startling fact that whole districts are entirely unoccupied as regards their heavy Muslim population, and that others are in only slightly better case. The staffing of some areas compares very unfavourably with others, and there appears to be no recognized principle of proportioning the number of workers to the density of the local population.

We take at random two important districts in India by way of illustration:

District	Area in sq. miles	Total Pop.	Muslim	Christian workers
Lahore	2,691	1,131,336	647,640	105
Dacca	2,723	3,125,967	2,043,246	10

* * * * *

It remains that we should consider the part to be taken by the Indian Church in this great enterprise. On this subject there emerge two strongly contrasted points of view which, though not easy to reconcile, are both deserving of serious consideration.

A contributor to *The Moslem World* Quarterly in 1916 gave it as his personal conviction that the future Church of India will not be able to win the Muslims, because it will have to deal with heresies within and other foes without. He urged that the present is the time to win Islam, while the Western element remains. Once this element is withdrawn Islam will break forth and overwhelm the Indian Christian Church. The implication here is too obvious to require further elucidation. But does this assertion take into account all the facts? May it not be contended, as indeed it is now being contended in some parts of the field, that the Indian Church as a potential factor in the evangelisation of Muslims has been deplorably neglected? One correspondent goes so far as to say that, "All the problems of the evangelisation of Muslims are bound up with a living aggressive evangelistic Church, and any solution or plan which fails definitely to face this issue is bound to be superficial."

He then proceeds to demonstrate the pressing need of closer co-operation on the part of the Indian Church by citing the all too-common treatment accorded to converts from Islam. Our problem,

he says, is "to prepare the Church to take care of the harvest...... but no Church will ever be prepared to take care of a harvest until it takes part in the winning of that harvest. If evangelistic work among Muslims is to be done chiefly by paid specialists we will continue to see a dead, cold church freezing out the spiritual babes that are occasionally brought in and handed over by the missionary."

We are led to speak here of one aspect of this whole enterprise which is touched upon in nearly every report that has come to hand, viz., the causes which lead to the lapse of converts. A tabulation of some of these at this place, will serve to give the subject the prominence it deserves and will at the same time obviate wearisome reiteration in the sectional reports.

People have been received into the Church before their motives and convictions have been properly tested. Some have hoped for worldly gain and being disappointed have turned back.

Enquirers have been hurriedly baptized but baptism has not been followed up by continuous spiritual training, with the result that weaklings have been led astray by false persuasion.

Hardship, poverty, and persistent persecution by relatives and friends have been contributory causes.

A lack of Christlike character among Indian Christians has driven others out of the Church. In particular, the failure of church members to welcome the new convert as a brother beloved, and the disinclination and refusal to give their daughters in marriage to such has made men feel homeless and friendless.

Unwise and undesirable treatment of new converts by missionaries has brought about the unhappy result.

The reports that have reached us speak of sporadic conversions all over the country. Almost every district gathers in two or three or more, a year. But the day is not yet for anything like a mass movement of Muslims towards Christianity. Still, we take these numbers to be a promise of what shall yet be, and in any case there is cause for unfeigned joy in the fact that throughout the land there are men, aye and women too, who, once Muslims, are now engaged in proclaiming to their former co-religionists the Way of Life in Jesus Christ our Lord.

N. W. FRONTIER PROVINCE

The total Muslim population for this area, including outposts in agencies and Tribal Areas, is 2,084,123 or 91 per cent. of the whole. The Christian population, including British troops, constitutes 4 per cent; Indian Christians 1 per cent. of the whole.

Increase in the Muslim population has taken place as follows:—

since 1881	since 1911
42 per cent.	1 per cent.

These figures are taken from the Census Report of 1921, which explains that the increase at the beginning of the period (viz: 18 per cent. in 1881-91), was due to an influx of a large number of people to settle in a fertile province, where resources were undeveloped but where a civilized Government ensured security of life and property. But this influx could not last long as the province is a small one, the area of British territory being 13,419 sq. miles.

The drop in the rate of increase during the last decade is accounted for by the ravages of influenza and other epidemics.

As to the *nationality* of these Muslims on the frontier it is impossible to do more than classify them broadly. Pathans, who number 889,646 are grouped under no less than 25 subheads, including Afridis, Ghilzai, etc. A second group numbering nearly 1,200,000 is comprised of "others," distributed into 43 subordinate sections, including Baluchi, 26,854, Jats, 94,232, Kashmiri, 15,888, Rajputs, 12,328, Swak, 56,904, etc.

The strength of the various *sects* is shown by the following table:—

Ahl-i-Hadith	...	827
Ahmadiya	...	3,990
Ismailiya	...	21
Shiah	...	80,200
Sunni	...	1,994,898
Others	...	3,187

The information supplied in respect of propaganda by Muslims in this area was secured through a Muslim in Govern-

ment employ. Its meagre nature and apparent sympathy with the Ahmadiya cause are to be noted.

According to this source the Ahmadiya movement is gaining ground. There is considerable distribution of literature in pamphlet form and this is more anti-Arya Samaj than anti-Christian. Muslim preachers are active and there is some opposition among the orthodox party to the principle of 'Back to the Quran.' The Ahmadiyas have succeeded in gaining some converts from among the educated (Muslims). 'Sufis are only held in esteem among the illiterate masses.' There appear to be no training institutions for preachers in the area, but, 'every Ahmadi is a preacher' (!)

Statistics for education in the province:

		1911		1921
Quran teaching schools	...	453	...	196
Pupils attending above	...	7,248	...	3,303

There are no higher schools teaching the Quran.

Muslim Boys' High Schools	...	4	...	7
Aver. no. of Boys in each	...	...	...	300
Muslim College	...	...	...	1
Students in above	...	...	...	120
Percentage of literate males	...	2.06	...	3.2
" " females	...	.23	...	.20

It is only highly educated Muslims who appreciate Turkey's innovations in the matter of social reforms; the masses are opposed to them. Muslims naturally have a predominant influence in local politics.

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All Christian missionaries in this area may be said to have received a special commission for this work as it is a stronghold of the Muslim faith. But as to how far these have had special training is another question.

The C.M.S. has work at Peshawar, Bannu, Dera Ismail Khan (in schools and hospitals) and at Karak and Tank (in hospitals). They have on their staff as specially qualified workers, Dr. Johan Khan at Karak (appointed 1908) and Dr. G. W. Falwn at Bannu (appointed 1927.)

The C.E.Z.M.S. has work at Peshawar (school), D. I. Khan (hospital), and Kohat (zanana visiting). Miss Davidson

and Miss Studd at Kohat have special qualifications for the work.

The D.P.M. is working in Mardan (through schools and hospitals for women) as is also the C.A.M. The D.P.M. has five women and one man, and the C.A.M. one man missionary, all more or less qualified for this work. The A.U.P.M. has work at Abbottabad and Haripur, and the United Presbyterian Church at Kohat. The C.M.S. have one colporteur and one catechist in Bannu who have received definite training for this work.

But for the most part the workers are such as have gained their training and experience in the midst of their work. All the following are coming into direct and constant contact with Muslims:

At *Peshawar*, in hospital, two English doctors and two sisters; one Indian doctor and nine assistants. In the College, two English and one Indian Professors. In the school, an Indian Headmaster and four junior masters.

At *Bannu*, in the preaching hall, an Indian Padri and his assistants; in the hospital, two doctors, two sisters and ten assistants; in school, an English Principal and four Indian masters.

In *Dera Ismail Khan* many assist in bazar-preaching; in the hospital there are two English doctors and three sisters, one Indian doctor and assistants; in school, a Principal and six Indian masters.

At *Tank*, an Indian preacher, a doctor and a colporteur.

Medical tours are made in Powindah camps and villages.

At *Mardan* there are in the hospitals, two assistants; also bible-woman and a pardah school. The C.A.M. have a Reading-Room, two evangelists and a colporteur.

In *Kohat* there is an evangelist and a Book Room.

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Nevertheless the outlying districts, apart from the D. I. Khan District which is touched by medical tours, are practically unoccupied, except that patients come in for treatment to the hospitals and then return. Boys also come into the centres to attend schools. The influence of these hospitals along the

frontier is, however, especially noteworthy. In Peshawar 50 per cent. of the in-patients are from the British District; 25 per cent. from tribal areas; and 25 per cent. from Afghanistan and beyond.

This mention of Afghanistan reminds us that just as the holding of this long line of territory is of the first importance for British rule in India, so the mission out-posts named above are of the greatest strategic importance to the Christian Church, whose ambassadors are waiting for the fast-closed doors of Afghanistan to open.

That kingdom is still one of the most impregnable strongholds of Islam. Dr. Pennell wrote of it fifteen years ago, 'Islâm is the State religion, the lâw is the law of Islam, and the people vie with their rulers in their zeal for their faith.' Even to-day, in spite of an enlightened Amir, Afghanistan is still closed to the Christian worker, evangelical, philanthropic, or professional. And if ever the Amir should incline to compromise the priesthood is there to force his hand.

'Is there enough vitality in Christianity now,' asks one writer, 'to cause its propagation by merchants, and travellers, as in the early years of the Christian era? If so, opportunities are beginning to present themselves.' Not to mention the press, there is to-day the Khyber railroad, and soon there will be completed a two hundred mile metalled road from Peshawar to Kabul.

This same worker on the frontier writes: 'Compared with conditions that obtained in Afghanistan when missionary work was started we have much to be thankful for—compared with what they will have to be before we can propagate the Gospel without hindrance, we have much to pray for.'

But missions on the frontier are far too shorthanded. Dr. Holland's remarks on the subject apply equally to the whole area. 'Here we are on the frontier of India, plugging away, attempting to do our bit. Sometimes encouraged, sometimes sad. Sad when we realize as we do now (1924) that unless recruits are forthcoming from home in the immediate future we shall have no other alternative than to close down some of the hospitals on the frontier. We have no margin to work on, and were one of us to become ill this coming year, a hospital would have to be closed. We are almost at the end of our tether.'

The supply of *literature* in Urdu is fairly good, but not so in Pashtu. The latter is required not so much for those who can read, as most Pashtu literates can read Urdu, but to enable books to be read to illiterates whose language is Pashtu. A committee has been formed to go into this matter.

There have been but few conversions and baptisms from

Islam in the last five years, and in any case such converts usually move out of the district for baptism. There has been, however, a remarkable ingathering, about 550 in the last five years, in the Peshawar Mission, from among the servant sweeper classes, some of whom were in touch with Islam. Half of these were adults.

Of strictly speaking Muslim conversions there have been five men (two from the trans-frontier) and one woman (a wife).

In Bannu after a long period of no apparent results there have been this year three conversions and baptisms—all men. 6 per cent. of the Christian population are actual converts from Islam. One of these is a woman convert.

In Mardan four Pathan women have been baptized, and in Kohat three men of good standing.

In Abbottabad there have been some baptisms, and also in Haripur, Dist. Hazara, some eight or ten Muslim families have been baptized.

Several mission workers including two Pathan doctors, a catechist, a school Headmaster and three hospital assistants, and a colporteur were formerly Muslims.

The significant remark is added, 'it is impossible for a convert to live across the border.' Of two who returned, 'one is believed to have been martyred.'

PANJAB

(With which is included KASHMIR.)

The total Muslim population for the Panjab is 13,443,329 or 50.6 per cent. of the whole. Included in this total are 488,188 Muslims belonging to the Delhi Province. Christians contribute 1.35 per cent.

Variations in the number of Muslims for the last 40 years are thus indicated:—

since 1881	since 1911
increase of 3.05 per cent.	decrease of .12 per cent.

Two causes are given for the decrease noted: the ravages of influenza and absorption into the Christian community of a considerable numbers of *Churas*, formerly counted as Muslims.

For this province also the Census Report classifies Muslims according to *nationality* under numerous heads, the chief of which are as follows:—

Arain	1,084,551
Baluchi	524,099
Gujjar	465,676
Jat	2,582,495
Rajput	1,320,998

Kashmiris, Khojas, Mughals and Pathans are also present in large numbers. Their strength in regard to *sects* is:—

Sunnis	12,605,472
Shiahs	259,351
Ahl-i-Hadith	60,644
Ahmadiya	28,851
Others	823

The chief propaganda organizations are the *Jamiat-ul-Tabligh* with is head-quarters at Amballa, and the two sections of the Ahmadiyas—the original party at Qadian and the Lahore party. These two differ over the question as to whether the founder of the sect, Mirza Ghulam Ahmad, was a prophet or not. *The Light*, which is the organ of the Lahore party and run on somewhat similar lines to the *Epiphany*, sometimes seeks to minimise the cleavage. It is often anti-Christian but with a tendency of late to pour scorn on the *mullas* and to seek

to remove some of the abuses introduced by them. This change is significant as it coincides with a marked diminution in their opposition to Christian preaching in the bazars and an increasing tendency to show friendliness and fair play.

Another influential propaganda paper is *The Muslim Review*, a magazine modelled on the pattern of *The Moslem World Quarterly*. This too is anti-Christian in its tone.

Ahmadiya *maulvis* do a lot of propaganda work by preaching and lecturing. Some young men have been definitely trained in Qadian for this work. The converts made by this sect are mostly from amongst the orthodox party. Others are from the lower castes of Hindus and a few from amongst Christians.

In Lahore preachers are trained for propaganda work in the follow *madrassas*: Qasimi, Anjaman Namaniya, Rahimiya, Mabalarim.

The last named is in charge of the Lahori party of the Ahmadiyas.

During the last five years there has been a noticeable change in the attitude of Muslims particularly in that of the Ahmadiyas, towards Christian preaching. Their opposition has decreased to a marked extent.

It has not been possible to secure statistics in regard to Muslim educational efforts in this province. Almost every village and *mahalla* has its school where the Quran is taught. The number of Muslim High Schools is not reported by the Education Department.

Muslim boys were enrolled in the schools of the Panjab as follows:

1922	1925
241,743	408,594

The figures show a notable increase (nearly 70 per cent.) in the short period of four years.

Percentage of literates among males	... ...	6.2
" " females	... ...	.8

The influence of Muslims in local and provincial politics is so strong that they might almost be said to dominate the situation.

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Most of the missions working in this area report no definite evangelistic work among Muslims. The outstanding exception to this is the A.U.P.M. which has direct evangelistic work in the Jhelum, Rawalpindi and Attock Districts, that is to say, in the territory lying to the north of the Jhelum River where Muslims form 90 per cent. of the population.

But over against such a statement as this it must be said, as has been done of other regions, that every mission working in the Panjab has Muslim boys and girls in its schools, and those having medical work treat Muslim patients in their hospitals. Also wherever the Church has been engaged in work in connection with the 'Evangelistic Campaign' much of the propaganda has been carried on among the Muslim population.

Most of the missions confess to having no workers with special training in Islamics for this task. Again, in this respect, the A.U.P.M. is an exception. Five men and six women have been working definitely at Muslim evangelization in the trans-Jhelum territory. Of these none have been definitely set apart for the task, but one, perhaps two, have had special training. Yet this statement, too, is apt to be misleading, for there is probably not a single mission in the whole of the Panjab whose missionaries, through definite contacts with Muslims, have not acquired some experience in this work.

The workers of the M.E.Ch. who have been trained in recent years at the Bareilly Seminary have all had some training in Islamics. Most of the missions have converts from Islam in the ranks of their workers, some of them indeed were formerly *maulvis*. Our correspondent while not able to give exact figures, estimates that altogether about 50 Indian men and women distributed through the various missions have special qualifications for dealing with Muslims.

As to the work undertaken. The A.U.P.M. has regular bazar preaching for Muslims in Rawalpindi, Taxila, Campbellpur, Jhelum, Sialkot and Gujranwala. During the Churches' 'Evangelistic Campaign Week' this effort is made in other stations in the A.U.P.M. territory. Last year the venture was extended to stations in the N. W. Frontier Province, and in the territory north of the Jhelum 10,000 Testaments and

Gospel portions were sold by members of the Churches in those stations, and daily bazar preaching took place. This campaign was predominantly among Muslims. The Panjab Christian Council is now recommending that all the Churches in the Panjab should observe this year a special week of evangelism and has appointed a Committee to help carry this plan into effect. The C.M.S., M.E.Ch., and A.U.P. Churches are already committed to this plan and the prospects are good for at least a week of evangelistic effort *by the Churches* in most of the stations of the Panjab and the N.W.F. Province.

Apparently there are no large stations or districts in the Panjab that can be said to be unoccupied from our particular point of view but this statement does not apply to individual villages and district areas. (Our correspondent's remark here seems to require elucidation.)

Suitable literature in Urdu is available. Indeed the supply is better than the means for its distribution. "The best literature is the Bible and the portions of it that are supplied by the British and Foreign Bible Society. Practically every convert and inquirer from Islam who has come to us has been one who in the past has come into possession of a Gospel portion."

In the matter of the training of workers, foreign as well as Indian, the National Christian Council is now formulating plans for opening a Christian School of Islamic Studies at Lahore, which will serve also as a base for the preparation of literature to meet the demands of to-day.

Converts have been few, but in the stations where the Indian Church has carried on the Evangelistic Campaign converts have been gathered in. In Rawalpindi, for instance, about twenty-five Muslims have been baptized within the last eight years. Baptisms have also taken place in Abbottabad, Campbellpur, Jhelum, Sarghoda, Sialkot and Pasrur. The percentage of those in the Christian Church who were formerly Muslims is still very small. Among these a few are women.

There are quite a number of Muslim converts now employed by missions in the Panjab as preachers and teachers. Four such are in Rawalpindi; others are in the Campbellpur and

Jhelum Districts. The C.M.S. also have some well-trained and effective workers who are converts from Islam.

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THE DELHI DISTRICT

There are some 140,000 Muhammadans in Delhi representing about 50 per cent. of the entire population. Christians comprise less than 2 per cent. During the last 50 years the Muhammadan population has grown slowly and steadily by 7 per cent. in all. Plague and malaria in the decade preceding 1911 somewhat inhibited the natural growth of the population. In that period the Christians increased greatly in number mainly due to accession from the depressed classes. The very great majority of Muhammadans (97 per cent. in fact) are Sunnis. Nevertheless, of late, year by year more join the rank of the reformed party, and between 1911-21 the numbers of those who call themselves Ahl-i-Hadith and Ahmadiyas respectively, well-nigh doubled. The former find it no longer difficult to express their views, and the latter receive large increase in numbers as a result of the propaganda by the two sections of the Ahmadiya community.

Muhammadan preachers in Delhi are mainly of the *maulvi* class. They may not be especially successful but they do raise up enthusiasm. The Sunnis have a large Training School at Deoband, near Saharanpur, and others in Delhi, the students of which receive most of their help from offerings in kind or the donations of the faithful.

In the matter of secular education the Muhammadan community is a backward one. (Unfortunately here again figures are not given.) It is estimated that in 1911 twenty-seven men; two women per mille were literate: and in 1921, thirty-seven men; four women.

The figures for literacy for the same period among the Christians were:

1911	237 men:	140 women	per mille
1921	140 "	93 "	"

(the fall in the percentage latterly is due to the influx from the depressed classes.)

One ought to see great progress in time to come as students leave the Secondary schools. The Arabic High School has now become an Intermediate College and has a good hold on the affection of its ex-students.

There is no *mahalla* in which boys and girls cannot obtain teaching in the Quran but the power of the local school must wane with compulsory education unless the 3 Rs. are taught in addition to instruction in the Quran.

Up to date the Muhammadan community is conservative. It has done little in the matter of social reform and its attitude towards polygamy is what it has always been.

For many years the Cambridge Mission to Delhi has done little to cope with the Muhammadan question. (see also Appendix C. on Lahore.)

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THE MUSLIM WOMEN OF DELHI

It will not have escaped the notice of the reader that, however excusable in the circumstances, there is practically no reference in the above report to work amongst the Muslim women of the Panjab. We therefore desire to supplement the information sent in by our correspondents by quoting from an article which appeared in *The Moslem World Quarterly* for January, 1925.

'There is little consistent work done among Muhammadan women in Delhi. The Maternity and Child Welfare Exhibition held in 1920, was the first of its kind not only in that city but in India. Female ignorance and superstition are still widely prevalent.

'Delhi presents the interesting spectacle of a city which has kept its ancient traditions and habits side by side with new modes of life and wider ideas. It is possible to trace the gradual growth of things by passing from zanana to zanana marking the upward or outward trend of thought, the desire for knowledge the movement toward self-expression . . . Here you meet with the boast that none of the women have ever been to school; there with the jest, 'I keep *pardah* in Delhi, but not in Bombay.'

'For sometime past there has been increasing interest in social and other reform movements, particularly on the part of the educated Indian Christian woman or her English sister . . . Movement is met by movement, for there is a stir in the zananas, for which increasing education is largely responsible.'

The writer of the article pleads for the starting of effective organized work among the women of this city of the Mughal Kings, work embracing all types of helpful activities, to do which the missionary woman finds ready entrance. She is emphatic that in this University city women's work, for obvious reasons, should not be separated from that of men.

And then, for a moment standing on the lofty platform of the Qutb Minar on the outskirts of the city, and having in mind all the efforts that are now being put forth to cope with the accession to Christianity of numerous low caste people, she faces the question: 'What of Islam? There is a challenge in every tomb, in every stone. . . . Shall the cry of the out-caste villager drown the low deep murmur, the passionate plea of the zananas?'

'It comes from crowded street or alley, from the shuttered window or the barred-up door; it comes not only from Delhi, but from every city in the Panjab every city in India. It is the cry of the women——'.

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KASHMIR

We regret that, for the purposes of this report, Kashmir has not been specially surveyed, we are therefore dependent on such information as we have been able to gather from various sources.

The increase in the Muslim population for the province is indicated by the following figures :—

Census.
1901 1,083,766 or about 88 per cent. of the total population.
The Muslim increase between 1901—1911 was 11.3 per cent.
1921 2,584,514 or about 77 per cent. of the total population.
(We have no fnformation as to the causes for the decrease shown.)

That is to say, Kashmir ranks third to Baluchistan and the N. W. Frontier Province in regard to the strength of its

Muslim population. Although ruled by Hindus, Kashmir is really a Muhammadan country. More than half of the Hindu population lives in Srinagar.

Traditionally the local Muslims divide themselves into the usual classes of Shaikhs, Saiyads, Mughals and Pathans. Shaikhs are by far the most numerous and are descendants of the Hindus. The Muslims may also be divided into two main classes: *zamindars* (agriculturalists), and *taifdars* (artizans). No *zamindar* will intermarry with a *taifdar*.

Ethnologically the people of Kashmir and the Panjab belong to one race, the Indo-Aryan, a people largely confined to these two provinces and Rajputana.

A number of Rajput tribes, Rathors, Dangars, Thakurs, Naiks are found here. These seem to have entered the province from the south. Many of the Kashmir tribes, however, have entered the country from the west and north-west. The Kashmiri language is also closely connected with the western dialect of Panjabi, viz. *Lahnda*.

In 1914 the strength of the main *sects* was represented thus:—

Sunnis	...	...	...	2,194,503
Shiahs	...	...	...	203,817
Maulais	...	...	...	24,910

The Sunnis and the Shiahs are, as a rule, bitterly opposed to each other in this province, and are seldom found uniting in common worship. 'Sunni' and 'Musalman' are practically synonymous terms in Kashmir. The Shiah sect is looked upon as beyond the pale. Yet they are more progressive and friendly to Christianity than the Sunnis and very much less disposed to friendly intercourse with Hindus.

The *Jamiat-ul-Tabligh*, with its headquarters at Poona, recently claimed that 'about five hundred men, women and children embraced Islam in Jammu.'

The Maulais are followers of H. H. the Aga Khan and are mostly located in the frontier districts. They are a branch of the Islmailia sect. Like the Shiahs, they drink intoxicants more freely than the Sunnis and are extremely lax in religious observances.

The "down-trodden condition" of the Muslims of Kashmir has excited the attention of Muslims in India. 'It may be', says a Muslim writer in 1925, 'that to some extent the fault lies with the Muslims themselves. They are conservative and do not take readily to new ideas...... It was decided at the last Educational Conference held at Aligarh....... that a deputation should wait on H. H. the Maharaja as regards this question.'

As the late Howard A. Walter pointed out in 1914 (M.W.), 'It is not surprising that under their Hindu rulers, the Muslims of Kashmir should have made comparatively little progress in education, for practically all of the posts to which men of higher qualifications might aspire are now uniformly filled with Hindus, so that the Muslims have turned rather to commercial pursuits.'

In 1911 of every 1,000 adults sixty-one Hindus and eight Muslims were literate. Of every 100 boys of school-going age, fourteen Hindus and two Muslims attend school.

'The education of women,' wrote Mr. Walter, 'is still in its infancy, although four mission schools for girls and women are now established, with Hindus and Muslims in equal numbers.'

'With regard to strictly Muhammadan education there are not a dozen men in Kashmir who know Arabic thoroughly. The *mullas* know only the Quran, which they recite like parrots......Large numbers of *mullas* make a business of teaching the Quran to boys from four years old upward......Very few Kashmiri Muslims, comparatively, have made the pilgrimage to Mecca.'

With this ignorance goes superstition. *Pirs* and *mullas* overrun the country and wield vast power over their flocks, who are naturally religiously-minded and given to steadfast beliefs and intense conservatism. 'The Kashmiris, both men and women, are covered with charms of every description and for every conceivable end, sold to them by the industrious *mullas*.' Add to this saint-worship at shrines dotted all over the country-side and we have a graphic idea of the daily life and mental outlook of these people.

* * * * *

We unfortunately have no precise particulars as to the extent and nature of the work being done by missions in Kashmir, but it is safe to conclude that the bulk of it is directed towards the Muslim people. The C.M.S. have work in Srinagar (Hospital, High School), and Islamabad; the C.E.Z.M.S. in Srinagar and Ranawari; the C.A.M. in Skardu and Bandipur; the C. of S.M. and S.P.G. in Jammu; the Mor. M. in Ladakh, at Kalatse and Leh.

Although converts have been few, 'a great influence has been exerted by Rev. C. E. Tyndale Biscoe's High School and the Mission Hospital in charge of the brothers Neve, in Srinagar, and by the self-sacrificing, courageous, isolated missionaries in frontier stations, who have toiled on, year after year, despite loneliness, discouragement and disease.' (H. A. W.)

* * * * *

At this point we would go out of our way to mention a group of still more isolated workers beyond the frontier—members of the Swedish Missionary Society working among a people 95 per cent. of whom are Muslims, in Chinese Turkestan. They have 60 professed Muslim converts, seven primary schools and two orphanages. At present they are able to preach with considerable freedom. Here they have medical work in three hospitals, at Kashgar, Yarkand and Yengi Hessar. The press of this mission has circulated thousands of Gospels (8,000 in 1915) in Kashgar Turkish.

* * * * *

But to revert to mission work in Kashmir. Dr. E. F. Neve wrote in 1914: The difficulty of such work 'is increased by the want of religious freedom and toleration in Kashmir......The convert to Christianity has to endure a storm of persecution. He becomes an out-cast from his family, and an object of contempt and hatred to his former co-religionists. He usually loses his means of livelihood, and is ostracised by his friends and neighbours.' The boycott is complete, and the tendency for those who become Christians is to leave the country as soon as possible.

Among such have been three remarkable men who, although born in Kashmir, have spent most of their lives in Hindustan and are not generally thought of as Kashmiris.

Qadar Bakhsh, who eventually went back in his old age and preached to his own people.

Rev. Ahmad Shah, pastor of the Presbyterian Church, Jagraon (1914).

Rev. Ahmad Shah, S.P.G., Cawnpore.

RAJPUTANA

(With which is included Gwalior State.)

The Rajputana and Gwalior States have not been systematically surveyed. The questionnaire was submitted to individual correspondents in Ajmir, Jaipur, Dholpur, and Morar (Gwalior) and the results of their investigations are tabulated below. Some of the figures given must be received with caution.

AJMIR

Our correspondent puts the Muslim population for the whole of Rajputana at 1,002,117 or 9 per cent, of the total population. This figure indicates an increase of 4 per cent. since 1911. Christians for the area are about 1 per cent. of the whole.

The population of Ajmir is given as 113,046 of whom 54,023 are Muslims. The latter show considerable activity in preaching in the bazars and have made some slight gains, but details are not known.

The missions working in the State are the U.F.C.M. and M.E.Ch., but they have no workers who deal specially with Muslims, and beyond contacts made in the ordinary course of mission work, do not have much to do with them. The chief centres for Muslims are the larger towns, Ajmir, Jodhpur and Beawar. Among the staff employed are several who were themselves formerly Muslims.

JAIPUR.

Figures for the population are given as follows :—

	Jaipur State.	Jaipur City.
Total population	2,338,802	120,205
Muslim ,,	179,524	35,177
Muslim percentage of total	7.6	29.3

Christians are ·05 of the whole.

It is to be noted that the Muslim population is located mostly in the towns. In urban areas the proportion is 25 per cent., for Jaipur City nearly 30 per cent., as indicated. In the rural areas, however, the proportion drops to 4 or 5 per cent. only.

Census Reports reveal a fluctuation in the total Muslim population.

		Jaipur State.	Jaipur City.
Since 1881, increase	...	10,007	11,164
Since 1911, decrease	...	16,236	16,236

The 1881 Census was unreliable. In 1891, 1901 and 1911 the Muslim community was almost stationary—a small decrease—natural increase being counterbalanced by epidemics and famine.

In the last decade (1911—1921) the Muslim numbers decreased by 16,236; but the total population of the State also decreased, to the extent of almost three lakhs (297,765) due to plague and influenza epidemics, famine and immigration. The Muslims have thus actually increased relatively to the total population.

The growth of the community is attributed in the 1921 Census to the prevalence of widow-remarriage and to the Muslim's 'way of life.' It is stated that 'conversions to Islam are very rare, almost none having been brought to notice during the last decade.'

The Census Report does not attempt to distinguish 'pure' Muslims from the descendants of local converts. The vast majority of the Muslim population, nevertheless, is Indian by descent.

The *sects* are enumerated as follows:—

Sunnis	178,255	or	99.3 per cent.
Shiahs	1,081	,,	.6 per cent.
Ahl-i-Hadith	188	,,	.1 per cent.

A small number of Ahmadiyas are found.

Sufi influence is strong in the State, and the famous shrine of Mu'in-ud-Din Chisti (d. 1236) at Ajmir, is the main place of pilgrimage for the whole Muslim population of Rajputana, and is visited by large numbers from other parts of India. The shrine of Maulana Zia-ud-Din in Jaipur City is another well-known place of pilgrimage. The better classes and all the Muslim State officials worship at this shrine.

Propaganda is not greatly in evidence and the relations between Hindus and Muslims are much better than in most

parts of British India. There are no local publications. The papers most widely read are the *Zamindar*, *Riyasat*, and the *Paisa Akhbar*.

There are no Muslim High Schools or Colleges in this area and it has not been possible to get particulars regarding *maktabs*.

Figures for *literacy* among Muslims are:—

	Males.	Females.
per mille	67	.7
do. (in English)	8	.2

Muslim influence is strong throughout the whole administration. Some of the most responsible posts are held by Muslims.

* * * *

Each mission (U.F.C.M.,M.E.Ch. and C.M.S.) attempts work among Muslims, but no workers, Indian or European, have had special training for this work. Contacts are made through school and hospital work, lectures, study-circles, visiting, etc., but the work among Muslims is not, in any sense, specialized. The Jaipur bookshop sells Urdu Christian literature, but the bulk of the literature sold is in Hindi.

The chief centres of occupation are Jaipur City, Phulera and Bandikui. Otherwise *the entire State is practically unoccupied.*

The *nizamats* in which the largest number of Muslims are found are:

Amber ...	16 per cent. of the population			Urban population.
Hindaun ...	18	do	do	Urban population.
Sawai Madhupur	26	do	do	Urban population.
Sambhar ...	26	do	do	Urban population.
Sawai Jaipur ...	19	do	do	Urban population.
Torawati ...	17	do	do	Urban population.
Dausa ...	17	do	do	Rural population.
Kotkasim ...	11	do	do	Rural population.

Some good Urdu literature is available, but the demand is not great, and the sale has not been developed. The appointment of an agent specially qualified to push this work is desirable. This is in contemplation.

DHOLPUR STATE.

Muslims in this State number 14,961 or 6·49 per cent. of the total population.

There seems to have been a continued decrease in the Muslim population during recent years :

	1901	1911	1921
Muslims	18,920	18,278	14,961

Numbers for the different *sects* are given thus :—

Sunnis	14,325
Shiahs	614
Wahhabis (Ahl-i-Hadith) ...	22

There are no political parties among Muslims, all being expected to serve the State.

* * * *

The B.M.S. is the only mission at work in Dholpur State, and it has no workers with special training for this task. The mission has a school for girls which is attended by both Hindus and Muslims. Many of the Muslim girls remain in the school until they they are quite big and some even return after their marriage. Some of these have confessed faith in Christ and are working among their own people though they have not openly joined the Christian Church. The zanana workers have about 150 Muslim pupils whom they visit in their homes.

Three evangelists of the mission are engaged in open-air preaching and village work. A bookroom furnishes a good meeting place for religious discussion. Muslim men quite frequently attend the Sunday services conducted in the dispensary. The different communities make residence in the State impossible for any convert, though the Rani herself does not object to anyone becoming a Christian.

GWALIOR STATE

The area comprising the Gwalior State is 26,380 sq. m., with a population of 3,195,022, of whom 167,654 were returned as Muslims in 1921, *i.e.*, about 5·73 per cent. These increased between 1911-1921 by 1,760, or about 1.05 per cent. Christians in the State are ·05 of the total population. Conversion to Islam is said to be very rare. Outsiders come to the State

owing to the favour shown by the Durbar, which performs the *tazia* festival with pomp, and always shows favour towards Muslims. The reason for this rather extraordinary attitude on the part of a Hindu Chief is said to be due to the fact that the founder secured his throne through the blessing of a Muslim *faqir*. The number of Bohra merchants in the State is steadily increasing.

The indigenous Muslims are all natives of India, converts mostly from low caste Hindus. These boast of their Afghan origin, though their very features and culture indicate that they are in reality from Indo-Aryan and aboriginal stocks.

The Census Report classifies them according to the following *sects*:

Sect.			1901	1911	1921
Bohras	...	...	5,000	6,000	11,000
Faqirs	...	...	4,000	8,000	8,000
Mewabi	...	...	—	8,000	7,000
Pathan	...	...	47,000	43,000	44,000
Pinjara	...	...	4,000	6,000	8,000
Saiyad	...	...	12,000	9,000	9,000
Shaikh	...	...	53,000	38,000	44,000

These figures are obviously only approximately correct.

In a Hindu State like Gwalior, Muslim religious movements, even if they existed, would seldom be paraded. It cannot be denied, however, that movements in British India have some influence in the State. But systems like that of the Sufis interest few apart from a section of the educated class. It will be understood, therefore, that there is practically nothing going on in the nature of propaganda work.

We have no information regarding Muslim effort in regard to education.

Literacy among males per mille	...	62
,, females ,,	...	26

Three members of the Council of Regency are Muslims.

* * * * *

There are two missions, the C.P.M., and A.P.M., at work in the State, which is divided into two main territories separated from each other by strips of British territory and other

Indian States. The work of the C.P.M. is the larger and more developed, and centres round Hat Piplia (near Indore), Ujjain and Nimach, in which stations the mission has about ten foreign workers. Unfortunately we have no information as to the work of this mission.

Up till now the A.P.M. with a staff of two ladies, is the only mission which has been allowed into the eastern and by far the larger portion of the State.

We are indebted to one of these ladies for such information as we have concerning work in the eastern area.

The A.P.M. reaches Muslims in the course of its ordinary work. At an English Vernacular High School in Lashkar, the capital, meant for children of educated officials, a handful of Muslim children attend. But the more systematic work is done among the women, through regular zanana visiting by a foreign worker and two bible-women. Such work is confined to the town of Morar and old Gwalior City.

The mission has had no man missionary in the State for the past five or six years and in consequence work is only very inadequately carried on.

The need is felt for more suitable literature for the young, something that will present the Gospel message to the heart, without controversy.

Where little is attempted one cannot look for much result—it is so here, but the report concludes on a hopeful note. Muslims are far more ready to read the Gospel and have missionaries visit their homes than they were some years ago.

BALUCHISTAN

Baluchistan has a total population of 799,625 of whom no less than 733,477, or 91.7 per cent. are Muslims. Christians in this area number 6,693 or .8 per cent.

There are no Census records prior to 1901. In the first decade, 1901—1911, Muslims were 93.8. per cent. During 1911—1921 their percentage dropped to 91.7 owing to a decrease in the alien population.

According to *nationality* the Muslims of the province are grouped thus:—

Baluch	...	...	176,336
Brahui	...	...	159,734
Pathan	...	...	192,164
Jat	...	...	66,982
Saiyad	...	...	21,542
Other Muslims	...	...	93,507
Lasi	...	...	23,212

The strength of the different *sects* is as follows:—

Sunni	...	...	706,355
Shiah	...	...	3,739
Zikri	...	...	23,301
Ahmadiya	...	...	64
Ahl-i-Hadith	...	...	18

Though the indigenous population of Baluchistan, with the exception of the old Hindu families as well as a few Sikhs and Neo-Hindus, is Muslim to a man, it must not be thought that the Islam of the province is the orthodox belief current in other parts of India. This was remarked in the Census of 1911, where it was stated:—

"The living beliefs of the tribesmen of Baluchistan have little to do with the religions which they profess, or the various sects under which they range themselves. There is as much difference between the Islam of the average tribesman and the highly developed Islam of the Indian *maulvi*, as between the Hinduism of the domiciled Hindu families and the Hinduism of orthodox Brahmanism. As regards outward observances, the Pathan stands no doubt on a fairly high level; for all his ignorance of the inner meaning of his faith and his weakness for ancestor

worship, he is usually as punctilious over his prayers and his fasts (if not over the pilgrimage and alms-giving) as his more enlightened co-religionists; what he lacks in doctrine he is quite capable of making up in fanatical zeal. The Baluch lags far behind him. Though there are signs of religious revival, ancient custom still holds sway in the vital affairs of his life; to him religious precepts are little more than counsels of perfection; religious practices little more than the outward and awe-inspiring marks of exceptional respectability. Among the Brahuis a truly devout Musalman, learned in doctrine and strict in practice, is rarer still; with the vulgar mass Islam is merely an external badge that goes awkwardly with the quaint bundle of superstitions which have them in thrall."

There has, however, been a mild Islamic revival during the decade and the standard of orthodoxy has risen, especially among leading men. The duty of Hajj, for instance, is now beginning to be more generally performed. The progress of Islam in Baluchistan is of course only part of the widespread Muslim revival all over Asia, and there are signs of considerable advance in the working religion among the indigenous population.

Apparently there is no organized propaganda work in the province, and not much circulation of literature as the indigenous population is still in its infancy with regard to education. The only place where literature is in circulation is Quetta, where there are a few libraries getting Muslim religious papers only, and some of these, of course, are anti-Christian. Quetta is the centre of any activities, and its Anjuman secures speakers annually from outside the province who preach on the occasion of the annual *jalsas* or during Ramzan. One or more *pirs* from India visit Quetta each year for a short while and the effects of their *ta'wizes* and teachings form a subject of great enthusiasm for a short time only.

In the matter of education we find:—

	1911	1921
Quran teaching schools ...	130	247
Pupils in above	1,542	2,765
Higher schools teaching Quran ...	1	1
Pupils in above	not known	

The literacy statistics show an extraordinarily high figure for Muslim males.

	1911	1921
Percentage among males ...	48	49
" " females ...	1	1

There are no signs of any social reform movements. Polygamy is law in Baluchistan, but in practice it is confined to the comparatively few who can afford it.

Though in the ordinary sense Muslims exercise but little influence in the politics of the province, yet it is recognised that the indigenous system of referring disputes to a Council of tribal elders, called *jirgas*, set up by Sir Robert Sandeman from the earliest period of British administration in Baluchistan, has a great effect on the administration generally. That is to say, local cases in one district are referred to a *jirga* composed of elders in that district only. Cases occurring in two districts are put before elders of both the districts while intertribal and other important cases are decided by the *shahi jirga* which originally met twice a year at Sibi and Quetta, and now once only at Sibi. These periodical assemblies have to decide cases of blood-feud, murder, important land disputes, etc., which if not adjusted would probably lead to bloodshed, loss of life and political complications. By this means tribal responsibilities are enforced and in a sense the country is governed by its own people through its own tribal customs.

* * * * * *

Christian enterprise in the province is considerably restricted. For years the C.M.S. and the C.E.Z.M.S. were the only missions in the field, but more recently the M.E.Ch. has placed a representative at Shaikh Mandah. The activities of these missions are confined to a limited number of centres, viz., Quetta, Shaikh Mandah, Chaman (right out on the Afghanistan frontier leading to Khandahar), Mastung Road and Dhadar in Kalat State. And, finally, contacts are almost entirely restricted to those Muslims who stand in need of professional medical skill. Open-air preaching is not allowed in Baluchistan, but catechists and workers at Chaman and in Quetta get into individual touch.

The C.M.S. and C.E.Z.M.S. have in Dr. H. T. Holland and Dr. Miss E. G. Stuart, two workers who have had long experience in work among Muslims through their service in the Quetta hospitals and outlying dispensaries. Whenever a European lady missionary is available a number of Muslim homes are visited. The M. E. Ch. has a small dispensary in Shaikh Mandah and another at Chaman.

It follows from what has been said that *large tracts of country are unoccupied.* But for the branch dispensaries at Mastung Road and Kalat, the whole of the Kalat State including Makran (on the coast) together with Las Bela (the district adjoining Karachi) are untouched areas. Again to the north, the Zhob and Loralai districts are unevangelized; similarly, in the west the Nushki extension to Duzdap in Persian territory.

As the population is chiefly uneducated literature is not of much use. Those who can read use either Urdu or Persian.

Gospel portions are available in Persian, Urdu, and Pashtu, but for the reasons given there is little scope for the supply of Gospels in Brahui and Baluchi.

The means for increasing the literature supply could, at present, only be achieved by providing well-equipped and well-staffed schools.

Since the C.M.S. established work here in 1887, there have been to date not more than a dozen converts from the local Brahui and Pathan Muslims. Two converts have been murdered and at the present moment there are in Baluchistan not more than four converts from the indigenous Muslim population. Five others, a large proportion, have apostatized. Among the reasons given for lapses one is significant; 'no adequate means to provide them with a livelihood.'

SIND

The Muslim population of Sind (including the Khairpur State) is 2,406,023 or 73 per cent. of the total population. The Christian population numbers 11,731 or .36 per cent.

Muslims have increased as follows:—

since 1881 by	since 1911 by
518,819	233,906

The increase is accounted for by birth, immigration and conversion.

The following table indicates the remarkable increase in the population of Karachi city during the last 50 years, where to-day Hindus and Muslims are about equally divided with about 100,000 each.

			Total pop.	Christian pop.
1872	...	...	56,753	not known
1881	...	...	73,560	4,674
1891	...	...	105,199	6,314
1901	...	...	116,603	6,486
1911	...	...	151,903	9,013
1921	...	...	216,883	9,999

These figures show that the population of the city has almost quadrupled within half a century.

In repect of *nationality* the only available figures show that there are 23,061 Afghans and 557,733 Baluchis. Particulars in regard to the sects of Sind Muslims were not forthcoming.

Such propaganda work as is carried on in this province seems to be limited to the efforts of the Ahmadiyas, who disseminate their views in printed leaflets, but none of this is anti-Christian in tone.

Occasionally *maulvis* engage in preaching, some with a view to winning new adherents to Islam, others in order to protect their co-religionists from the influence of the Arya Samajists on the one hand, and Christian missionaries on the other. What success they have is usually among the low classes.

The only available particulars in regard to education indicate that:

				1921.
Quran teaching schools	...	...	...	1,342
Pupils in same	...	...	...	34,175
High Schools for boys	...	...	...	1

Pupils in same	...	...	...	561
Middle Schools for boys	...	...	...	4
Pupils in same	...	...	...	305
Literate males per cent	...	...	...	2·8
,, females	...	...	...	·3 p.c.

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The missions attempting to reach Muslims in this area are the C.M.S., C.E.Z.M.S. and the M.E.Ch. The former mission lost a valued pioneer recently in the person of the late Rev. D. S. Harper, of Harparabad, who specially interested himself in developing the supply of literature for Muslims in Sindhi. His determined efforts have since borne fruit.

The centres in which such work is carried on are Hyderabad and Karachi, in both of which all three missions have a considerable staff. The Rev. G. B. Thompson (M.E.Ch.) has had some special training in Islamics at Hartford Seminary, and was appointed in 1923. Another valued worker among Muslims is the Rev. J. N. Shahbaz, of the same Mission, who came of Muslim forefathers and has gained considerable experience in the Panjab. (Apptd. 1922.) Six others of the combined staffs make contacts with Muslims in the course of their ordinary work. The chief missionary agencies among the Muslim women and girls of the occupied areas are the schools, house to house visiting and tours in the surrounding villages.

The Sukkur District (area 5,612, population 510,292) in particular, is reported to be an *unoccupied* area and some two million in the villages are largely untouched.

As indicated above, the Sind C.L.S. is making a definite advance in the matter of supplying suitable literature in the Sindhi language, and they expect to publish shortly a number of pamphlets from the collection 'What God hath used,' also the new Life of Christ for Muslims (The Best Friend), the Autobiography of Sultan Md. Paul, and Pfander's Mizan-ul-Haqq. Some use is found for existing literature in Urdu, Pashtu, Persian and Arabic.

It is reported that about half of the local Christian community is composed of converts, but these came in originally from the Panjab. Some converts are employed by the different missions as agents.

BOMBAY

The area of reference under this head comprises the Presidency of Bombay, less Aden and Sind, but includes the N.W.*súba* of Hyderabad State. According to the 1921 Census, Muslims in this area numbered 2,309,656, contributing about 1 in 11 of the population. Christians were 1 in 94.

The figures below indicate how the Muslim population has increased during the last 40 years:

1881	1911	1921
1,403,124	2,264,488	2,309,656

No special reasons are assigned for these increases.

In respect of *nationality* Bombay Muslims are grouped as follows (figures are not available): Arab, Persian, Afghan, Bukhari, Deccani, Panjabi, United Provinces and Konkani.

The following *sects* are represented but the figures given are for Bombay City only:

Bohras	16,886
Khojas	11,172
Memons	12,387
Pathans	10,371
Saiyads	8,114
Shaikhs	77,398
Others	46,558

The Bohras are divided into two sections. Of these, the Dáudis, who are the more numerous, are followers of His Holiness the Mullaji Sahib, whom they revere with almost divine honour. The Sulaimanis are not so numerous, and do not acknowledge the Mullaji Sahib. The former speak Gujarati, the latter Urdu. All are Shiahs. The Khojas are divided into several sections. The most numerous are the Aga Khanis, who are followers of H. H. The Aga Khan, whom they regard in much the same way as the Dáudis regard their Mullaji, but pay him even more divine respect. These are all Shiahs. Their language is Gujarati, but their religion, a mixture of Islam and Hinduism, having come to them largely through Sindhi teachers. Their religious language is Sindhi, in which tongue religious lessons are given in schools to their children. Many Khojas have, however, separated from the Aga Khanis,

and have joined the old original Shiah sect of Islam, being now known as Isna Ashariyas (or, twelvites, recognizing twelve Imams). The Konkanis, Deccanis, Memons, Bohras and Khojas, may be looked upon as the indigenous Muslims of the province, and consist entirely of converts from Hinduism, made many centuries ago. The Konkanis speak a hybrid Marathi, the Deccanis Marathi and Urdu, the others some form of Gujarati.

Propaganda work is carried on as follows:

(a) The most active proselytisers, barring the Ahmadiyas, are the Khojas, who, backed up by the wealth of H. H. The Aga Khan, are working hard to gain converts by means of education, orphanges, converts' homes, "mission industries," social clubs, and in other ways. They are very active. The Memons also do some proselytising work, but not so much as the Khojas.

(b) The Ahmadiyas distribute free literature. The Khojas have a fairly well-stocked library in Bombay. The catalogue of this library is very interesting, and also somewhat amusing.

(c) The work is done partly by preachers, who are trained in Bombay, but partly by the rank and file, who are mostly traders, many of them being wealthy men.

(d) The Khojas claim to be making a considerable number of converts. This claim, though probably exaggerated, is by no means without some foundation. These converts are chiefly from among the depressed classes of the Hindus, but also from among discontented and nominal Christians and Muslim and other enquirers.

(e) The Khojas train young men for preaching work. Their converts are taught carpentry and cloth weaving.

The Jamiat-i-Dawat-Tabligh-i-Islam in Poona is one of the most influential Muslim missionary societies in India for the spread of Islam. It has its head office in Poona, and, according to a printed report, branches at Lahore, Agra, Faridabad, Sialkot, Jammu, Ahmadnagar, Satara, Miraj, Sangli, Gondia, and Malabar. The aims and objects of the Society are given in one of their circulars: (1) To place the teaching of Al Islam in their true light before Muslims in particular, and non-Muslims generally: (2) the care of orphans and neglected children, irrespective of caste or creed: (3)—the uplift of the untouchables, etc.

The following figures show the extent of Muslim enterprise in the matter of education.

		1917		1922
Quran teaching schools	...	246	...	165
Pupils in above	...	10,267	...	6,433
Higher schools teaching Quran	...	26	...	19
Pupils in above	...	591	...	1,225
Muslim High Schools for boys	...	...	...	26*
do do girls	...	...	...	1

Apparently there is no Muslim College in this area, and while the percentage of Muslim males in the Colleges is 23, no Muslim females are receiving a Collegiate education (So said H. H. the Mir of Khairpur in Bombay in 1926).

The extent of literacy is shown thus:—

	1917	1922
Males per mille	74	88
Females ,,	7	12

There are four or five Muslim orphanages in Bombay alone, besides others elsewhere. The Khojas have several very large institutions, schools, a library, clubs, etc. The Bohras have their Y.M.B (ohra). A, but its members have liberal ideas which fact has alienated them from the main body of Daudi Bohras. The Khojas have institutions also in Poona and Ahmadnagar.

In respect of social reforms it is interesting to find that one or two Muslim ladies of high standing have the courage to face audiences from public platforms and advocate the education of girls and other reforms. The lead given by these ladies is noted in other parts of India.

The extent of the influence of Muslims in local politics is not easily stated. But the social and educational activities of a man of the standing of H. H. The Aga Khan help to give courage to the Muslims of the province, and more especially to his own followers, the Khojas. These are a wealthy trading community.

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* Some of these High Schools are in Kathiawar, and though the number of pupils that are Muslims is not specified, it is probable that a good number are such.

It was placed on record three years ago, at the time of Dr. Zwemer's conference in Bombay (July, 1924), that

'In the Bombay Presidency hardly any work is being done that is specially directed towards the Muslim population, a population which, including Sind, numbers 3,820,153 out of a total of 19,378,219.'

Reasons were given for this state of things. 'Nearly all the members of the Bombay Missionary Conference are working through the medium of Marathi, Gujerati, or English. This accounts for their coming into touch with few Muslims, for the Muslims do not use the first two languages.' . . . . . 'The work therefore in which the members of the Bombay Missionary Conference are engaged leads to the absorption of their energies along lines where the Muslim problem does not come much into view.'

Notwithstanding this statement, however, work is being done specially for Muslims and through the medium of Urdu, as the following facts bear witness. In Bombay the C.M.S. jointly with the S.P.G. are conducting the Diocesan Hindustani Mission, while in Aurangabad, a very bigoted Muslim city, the C.M.S. has had regular work among Muslims for some years. In Sholapur the Z.B.M.M. have had, for a long period, a group of ladies engaged in work in Muslim zenanas, and their efforts have lately been supplemented by work among the men through the earnest endeavours of an Indian Padri of the neighbouring A.Mt.M. The work in Sholapur has now, however, been linked on to the Ch. of England Hindustani Work in Bombay and Poona, and with the latter has been put under the supervision of the Rev. H. J. Lane Smith, who has been specially set apart for this work. He has had considerable experience with Muslims extending over a long period. A school for Muslim girls in Poona is carried on by joint subscriptions from the two Scottish Missions, the C.M.S. and the Z.B.M.M. It is hoped that in time the Z.B.M.M. may be able to appoint one or two ladies in Poona to superintend this school, and to carry on regular Zenana visiting. This will be of considerable help in consolidating the work carried on amongst the men by the Rev. S. S. Massey, a Muslim convert of long standing, of the C.M.S. The Rev. Imam Bakhsh Bawa, a Khoja convert of nearly 50 years' standing, who is connected with the A.Mt.M., has been stationed in Poona, and works as far as possible in co-operation with Mr. Massey. The U.F.C.M. and C. of S.M., through their Hospitals in Poona,

to which many patients come, are constantly making contacts with this people.

In Bombay, Mr. Lane Smith has also the help of Qazi Aziz Masih a Muslim convert from C.P., who was baptized in Bombay in 1902. He has served the Church as a lay preacher, and has considerable powers in holding open-air audiences. Rev. W. Hazen (A.Mt.M.) has had some training, but he has not been specially deputed for this type of work. His time, in any case, is fully occupied in other ways.

Miss Fulcher and five other ladies of the Z.B.M.M. at Sholapur, have been set apart for work among Muslim women, but none has had special training. This applies also to Miss High (Z.B.M.M.) of Bombay.

The C.B.A. have recently set apart the Rev. B. M. Mow, who, after some special study in North India, has been posted to Jalalpur. Rev. S. D. Quraishi, of Muslim origin, is rendering valuable assistance to Mr. Lane Smith in the work of the Hindustani Mission. Other workers ordained and lay (of whom some are converts), together with a number of Bible women, are engaged in regular work among Muslims. The A.Mt.M. have recently petitioned their Board to send out a qualified graduate for this work.

In addition to the more definite efforts mentioned above we note the following:—

In Bombay, the Missionary Settlement for University Women visit the homes of well-to-do Muslims and also have Muslim girl students, mostly medical, in their Hostel. The A.Mt.M. have some Muslim pupils in their schools, and the S.S.J.E. here as well as in Poona have, in the course of their ordinary work, baptized one or two converts. In Poona Miss Sorabji's school (for the better classes) has some Muslim pupils, male and female, and a few boarders. The A.Mt.M. has Muslim pupils in their Schools in each of the following centres:—Sholapur, Ahmadnagar, Rahuri and Vadala. In Jalna and Thana the U.F.C.M. has Muslim patients in their hospitals and so have the Z.B.M.M. at Nasik, in which centre the latter have Muslim scholars also.

In Ahmadabad the I.P.M. are able to get into contact

through zanana work. In Dhulia the S.A.M.N.A. has Indian workers who have to do with Muslims and also some foreign workers, including the Rev. Gustaf Westmo, who speak Urdu as well as Marathi. Mr. Westmo has been set apart for this work. The stations of this mission lie amidst a fairly numerous Muslim population, mostly industrial. The K.E.M. reach Muslims in Guledgud.

Practically the whole of the Gujerat District, including Kathiawar and Kutch, together with vast areas of the Deccan and the Konkan are admittedly *unoccupied.* Bombay City itself cannot be said to be really occupied in any effective sense.

The three tribes mentioned above as speaking a hybrid Gujerati—Memons, Bohras and Khojas—are almost untouched at present by any Christian effort.

Literature in Urdu is readily available, but little at present exists in Gujerati. Enquiries are being made as to how far there is need for literature in Marathi and Kanarese.

No provision has been made up to the present for the training of workers in this area, though the need of some kind of a class is generally admitted. The North India institutions are too far away.

From the early days of this work commenced by the late Rev. J. G. Deimlar there have been sporadic conversions, almost all the converts being strangers to the city. Some of these remain to this day, among them being several faithful workers in the Church. During late years there have been an average or perhaps three of four baptisms a year from among Muslims. Only such women as have been the wives or daughters of male converts have been baptized.

No really indigenous Muslims have been baptized hitherto in Aurangabad, though there have been two or three professed enquirers. In Poona there have been several baptisms, but no Muslim of influence has been brought out.

Two Muslim converts have been baptized recently in Sholapur and there is great hope of several others. The two

have stood firm under persecution and have, so far, been able to remain on in Sholapur where they are well-known.

Of converts now employed by missions the C.M.S. have two Padris, one the son of a former Muslim, and three lay workers, several of whom are converts of many years' standing.

UNITED PROVINCES

The total Muslim population for these provinces in 1921 was given as 6,724,967, of which Agra claimed 4,775,051, and Oudh 1,704,981. The combined total represents 14.8 per cent of the entire population. Christians were ·45 per cent. The number of Muslims in the province is greater at the present time than in 1881, by 582,000, but the Census of 1911 showed a decrease of 1 per cent and that of 1921 a decrease 2.6 per cent.

Present-day conversions to or from Islam in this area are negligible,* and the decrease in the decade since 1911 is accounted for by an excess of deaths over births. Migration has had little to do with it.

The information to hand with regard to the *nationality* of local Muslims is both meagre and inexact and in any case there is considerable difficulty in determining the matter owing to the fact that converts from Hinduism have a way of giving themselves a class name, like Pathan, which disguises their origin. Though no numbers are given it seems clear that apart from Muslims of indigenous stock there are Pathans, Mughals, Rajputs, Afghans etc. There is here also the usual classification into Shaikhs, Saiyads, etc.

The following *sects* are represented in these provinces, but again no numbers are given.

Sunni—this sect claims a majority of Muslims in all the districts and are for the most part Hanafis.

Shiah—the Shiah community is found mostly in Oudh.

Ahl-i-Hadith (Wahhabis)—the numerical strength and influence of this sect is steadily increasing. The recent victories of Sultan Ibn Saud in the Hedjaz have not failed to make a peculiar appeal to the mind and heart of Sunni Muslims, with significant results. A growing number of educated Muslims show an inclination to join this group. At the same time Sufiism is losing its hold, and the influence of even the Hanafi School is on the wane.

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* This statement appears to overlook the captures made by the Arya Samaj among the Muslim Rajputs.

While the number of those belonging to the Ahmadiya sect is not very large at present, there seems no doubt that its influence is steadily growing. A few Bahais are to be found in Agra.

Our information goes to show that the new movements of *Tanzim* and *Tabligh*, (see Appendix B.) have strong influence in these provinces.

In Lucknow there is a new organization called the *Khuddam-i-Kaba* which is used by the Shiah community in the interests of their own cause.

Another movement, the '*ek anna* Fund' is making great headway in Lucknow and in other parts of the U.P. This is a a scheme whereby all Muslims, rich and poor a like, pay a tax of one anna for the upkeep and repair of mosques.

There is a certain amount of Ahmadiya propaganda in Lucknow by means of trade, and the press, etc., by which means the sect is gaining ground.

All these activities indicate the presence of a new spirit among Muslims.

In some districts there are annual gatherings at which the Hanafis and Wahhabis expound their respective views and attack one another, leaving no time for anti-Christian propaganda. Visiting *maulvies* from Delhi and elsewhere, deliver lectures, which, in many places are aimed at refuting Hinduism rather than attacking Christianity. The work of their preachers consists very often of talks to Muslims, by way of grounding them in the faith. These feel that a good deal has crept into present-day Islam which it is not proper for Muslims to believe. Such preachers work mostly among nominal Muslims, but they also go among low caste people.

They claim to have had a certain amount of success among the *Kurmis* of the Bareilly District, and have succeeded to some extent in Agra to reclaim converts from Hinduism who had reverted to their ancestral faith. In many districts, however, there is no propaganda work at all.

Muslims of the Agra District are, apparently, manifesting a new friendliness towards the followers of Christ. This has come about as a result of the recent bitter controversy which has alienated them from the Hindus.

A certain amount of literature issues from the Shibli Manzil, Azamgarh, an institution founded about twenty years ago by Maulana Shibli. It is endowed by the Begum of Bhopal and the Nizam of Hyderabad. This institution publishes a monthly magazine, *Marif*, which has a wide circulation in India and reaches to Afghanistan, and even Paris. Books too are published, mainly of an historical nature. In no sense is this literature anti-Christian or even controversial.

In various centres works on Islam are being translated and there are several newspapers and magazines in circulation. Such literature explains how the various Muslim festivals are to be observed and condemns the worship of Pirs as an idolatrous act.

In the U.P. there are some well-known Training Schools for Muslim preachers.

The most famous is at Deoband, another is at Nadwa.

Bareilly has three schools:

Madarsa-i-Sarai Kham.

Manzar-i-Islam, Madarsa Riza Mustafa Khan.

Madari Darwaze ki Masjid.

In Cawnpore there is the Madarsa-i-Ilahiyat. Of great importance in this connection are the many *maktabs* attached to mosques in every large town. There are four of considerable importance in Lucknow.

We have been supplied with the following statistics in the matter of education:—

	1911.	1921.
Quran teaching schools (for males) ...	2,250	974
Pupils in above	16,645	16,640
Quran teaching schools (for girls) ...	101	104
Pupils in above	749	1,012
Higher Schools teaching Arabic and Persian (not necessarily the Quran)	494	295
Students in above	9,501	8,756

Muslims High Schools for Boys are in, Lucknow (see Appendix D), Cawnpore, and Azamgarh (the latter, though under Muslim management, admits non-Muslim students also.)

Muslim High Schools for Girls. One in Lucknow.

Muslim Colleges. The Aligarh Muslim University. The Shiah College, Lucknow. The steady growth in the number of students attending Aligarh University is shown by the following figures :—

	1921-22	1924-25	1926-27
Total in all classes ...	261	1,005	1,174

The University maintains a Muslim Girls' Intermediate College at Aligarh, with hostel accommodation. There are 99 girl students.

The University has its own press and publishes the Aligarh Magazine, conducted by the students themselves, also the Muslim University Gazette, the official organ of the University.

The Lucknow College has 112 students in the Senior Classes.

Literacy statistics supplied are :—

	1911.	1921.
Percentage among males	1.16	6.53
,, females	.09	.72

The Census officer notes that the number of Muslims reading in (? Government) colleges has declined during the last decade, and that there has been a decrease also in the number of scholars attending private institutions. In other institutions the number of Muslims has increased. While the teaching of Arabic is reported as satisfactory, it is stated that no progress has made in the teaching of Persian.

In respect of social reforms the vernacular press is constantly urging advance along the following lines :— popularising widow remarriage; abolition of the custom whereby daughters and other female relatives are disqualified from inheriting property; extension of female education; relaxation of the pardah system; reduction of marriage and funeral expenses.

The attitude towards polygamy is the normal one—it is a permissible privilege and, did funds permit, would be more generally acted upon. That is to say, no voice is raised in protest.

Mustapha Kemal Pasha's reforms are not endorsed, as they are regarded as an infringement on the sanctions of Islam.

There is a pardah ladies club in Lucknow, but it is run practically by English ladies, as the members manifest little initiative and no idea of citizenship.

In most local bodies Muslims are in a minority and have comparatively little influence, while their interests are often ignored or opposed by the Hindu majority. They are in a hopeless minority on all District Boards, but in some Municipal areas they are in a majority or at least equal to the Hindus in number and in such cases they are able to exercise considerable influence.

As a whole the Muslims of the U.P. are now opposed to the Montague-Chelmsford Reforms and recognize that *Swaraj* means Hindu *raj*. So that for the time being there are averse to any extension of popular power.

In provincial politics the position of Muslims is more favourable, probably because their representatives are more capable men and partly because the racial factor, so marked in local bodies, is less pronounced.

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At Dr. Zwemer's Conference with Christian workers in Naini-Tal (1924), it was placed on record as "a matter of deep regret that in the United Provinces very little is being done to win to Christ the large Muhammadan population." Further it was resolved that: "in view of the fact that effective approach is not possible without special study, it is recommended that Home Boards be urged to set aside men and women specially for this work, and that, where this is not possible, some of those engaged in educational work should give special attention to Muhammadan subjects, so that educated Muhammadans may be more effectively reached through Mission schools and colleges, and missionaries may be prepared for work among Muhammadans in a wider field."

The position has definitely improved in the interval and there is consequently the prospect of more sustained effort in the future. The Rev. Dr. M. T. Titus (M.E.Ch.), who has already

done a considerable amount of work among Muslims, has just returned to India after special courses of study both at Cairo and Hartford Seminary, U.S.A., and is to devote a large portion of his time to this work. Mr. John A. Subhan was appointed in 1926 to conduct a Course of Islamic Studies at the Bareilly Seminary (M. E. Ch.), more especially for Indian workers. Other workers in the area with special qualifications for this work are: Rev. Abdul Haqq, a member of the Staff of the United Theological Seminary (A.P.M.) at Saharanpur; Rev. Sultan Md. Paul of Fategarh; Rev. Ahmad Shah (S.P.G.) of Cawnpore; and Mrs. E. R. Tweedie (M. E. Ch.) Lucknow.

Most missions seem to be making contacts with Muslims in the ordinary course of their work—in day schools and colleges which are attended by both Hindus and Muslims—in medical work, where help is given to all classes of patients—in bazar preaching and zanana visiting.

There are city mission schools in nearly every large town, where a fair number of Muslim girls and boys attend. A large number of Muslim women are reached by zanana visitors, who teach them to read and to learn the Scriptures.

Lucknow in particular is a centre for work among Muslims. The influence of the Z.B.M.M. hospital there is very far-reaching. Extensive work is carried on by M. E. Ch. zanana workers among Muslim women. Muslim girls (of the Sunni sect) attend the Isabella Thoburn College, while some sixty Muslim youths are enrolled in the Reid Christian College. Various other Mission Schools reach Muslims, *e.g.* the Lal Bagh Girls' School (M. E. Ch.) and the C.M.S. Boys' High School. In Agra the C.M.S. have a Girls' School with 50 pupils, one-third of whom are Muslims. Here also is the Violet Lathem Memorial Industrial School which gives work to about thirty Muslim pardah women who receive regular Scripture teaching.

The M.M.S.Au. at Azamgarh report that 15 per cent. of their students are Muslims. A fair amount of work is being done by the W.M.M.S. among women of the Shiah sect in Fyzabad. These women are descendants of the old royal families of Oudh and are visited in their homes by bible-women, one of whom is herself a convert from Islam. This mission also has a pardah

school in the city for Shiah girls, forty of whom attend the school.

In several missions there are among the preachers, teachers and bible-women a few who have themselves been converted to Christianity from Islam.

Our question in regard to unoccupied areas was otherwise understood by our correspondent, so that we have had to depend upon another source for the only information we have in this respect. A correspondent writes: 'Budaun is a Muslim centre, so is Moradabad, with a large number of Nau-Muslims. Shahjahanpur is another out-and-out Muslim town, and Rampur, an Islamic State—all these centres of Islam in Rohilkhand are without a single worker entirely devoted to or fully equipped for work among Muslims. Wonderful opportunities are being wasted. The C.M.S. has now very little direct work among Muslims in these provinces.'

Urdu is the chief language used by the Muslims of these provinces, and considerable headway has been made in improving and increasing the supply since the Survey of Christian Literature was made in 1922. The P.R.B.S. Lahore, periodically issues new items for the use of workers among Muslims.

There have been converts, as there have been lapses to Islam. Two reasons given for lapses are suggestive: there has not been a sufficient staff to allow for following up the work; and there has been no complete break with the family. This 'break' is harder still for the women to make.

BIHAR AND ORISSA

The total population for the combined provinces of Bihar and Orissa is 37,962,000 of which number no less than 83.2 per cent. or 31,599,625, are Hindus. Muslims number 3,706,277, or 9.8 per cent. Christians constitute .69 per cent.

It will not escape observation that the statements that follow refer almost entirely to Bihar where the bulk of the Muslims reside. The Muslim element in Orissa is exceedingly small.

Though figures are not available, there was, apparently, a slight increase in the Muslim total for the decade 1911-1921, yet in the 40-year period since the census of 1881, there has been a considerable decrease.

It is stated that this decrease is to be accounted for mainly by the ravages of disease and the general insanitary conditions prevailing in most Muslim villages.

Patna City has a much higher percentage of Muslims than is to be found in the rest of the province. Out of a total population of 119,976, it contributes 28,200, or about 23 per cent.

The *nationality* of the various groups of Muslims in the province is given as follows:

Bengali Muslims, who are one-third of the whole, preponderate in the eastern part of the province;

U. P. Muslims, forming one-eight of the whole, are mostly in West Bihar and Patna City;

Pathans, in Gaya, Sasram, and S. Bihar;

Gwar-Muslims, about 46,000 in number, in North Bihar; while others, Kabulis, Mughals, Lahuris, etc., are scattered over the province.

Three-quarters of the Muslims of the province belong to the orthodox Sunni sect. There are some 13,500 Shiahs, 3,000 Wahhabis, and a few hundred Ahmadiyas.

No information is to hand with regard to propaganda work in the province, but it would be rash to assume from this

that there is none. A prominent place is given to matters of interest to Muslims in the *Patna Times* (English) and *Ittihad* (Urdu). *The Light* (Lahore) also finds a ready circulation in the province.

There is a school in Patna City in which the Islamic faith is taught. It is intended for the training of *maulvis*. Patna, of course, has its Anjuman-i-Islamiya, which arranges lectures from time to time on religious subjects, but of late political leaders have been monopolising it for their own ends.

In regard to education the figures supplied to us are extremely meagre.

Quran teaching schools	35
Pupils attending same	(not known)
Higher schools teaching Quran	8
Pupils attending same	75 (about)
High Schools for boys	1
,, ,, girls	(none so far as is known)
Muslim Colleges	nil
Literacy amongst males	2.5 (roughly)
,, ,, females	.15 (,,)

Apparently there is no special movement in the direction of social reform. There is here, as elsewhere, an increasingly strong feeling against the pardah system among members of the younger generation, but it finds little expression in public.

The report of drastic reforms taking place in Turkey is met with wide-spread incredulity; on the other hand, a number of educated Muslims realise something of the extent to which Turkey has come under the influence of western civilisation, but they nevertheless look upon the reforms introduced with disapproval.

A new solidarity is showing itself in the ranks of Muslims as a result of recent communal strife. Bihar Muslims have very considerable influence in the politics of the province.

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Much headway needs to be made by Christian missions in this province in the matter of the evangelisation of the Muslim community. It is, therefore, good to know that a member of the B.M.S. staff, the Rev. G. N. Gibson, has recently completed a special course of study at Cairo and is

shortly to return to take up direct work among Muslims in Patna City. But apart from him it does not seem that any of the missions in the province have workers, Indian or foreign, with particular qualifications for the undertaking. Nevertheless in Chhota-Nagpur and Bihar, most of the preachers of the C.M.S., S.P.G., G.E.L., B.M.S., M.E.Ch. and R.B.M.U., are coming into contact with Muslim students, *maulvis* and others in the course of their preaching and teaching. These evangelists are operating more particularly in Arrah, Muzaffarpur, Patna City, Bhagalpur, Gaya, Monghyr, Ranchi and Chapra (Saran). The A.B.F.M.S. is doing a piece of good work through its Reading Room in Balasore, and is proceeding to publish 'The Best Friend' and some pamphlets in Oriya for the Muslims of Orissa.

The following areas are reported to be unoccupied:

Bhakhtiarpur, Bihar Sharif, Purulia, Mokameh, Neora. The first two places mentioned are important Muslim centres, both from the point of influence and numerical strength.

The language for Christian literature in Bihar is Urdu, but it is urged that the number of really suitable books available in this language for the need to-day is very limited.

The results attending efforts on behalf of Muslims in Bihar are admitted to be very poor, 'perhaps one in every fifty converts is from Islam'. Some of these have been employed as mission workers. One such is a preacher of the B.M.S. in the province of Orissa. This man has been working for some years among a community of Muslim gipsies, described to be 'a free, independent, lovable people, children of the great forests in which they live'. They number several thousands, and in recent years eighty-six of them have been gathered into the Christian church.

ASSAM

A very large portion of this province has no Muslim problem to speak of, viz; the hill country in the centre occupied by the aboriginal tribes, Garo, Khasi and Jaintia; and the border hills to the east and south adjoining Burma, the home of the Naga, Manipuri and Lushai tribes. Where figures are available they go to show that Muslims form not more than 5 per cent. of the population in these hill tracts, though one district (the Khasi and Jaintia hills), with a Muslim population of 1,401, reports that even this figure signifies an increase of 9 per cent. on that of 1911. There are only 365 Muslims, mostly tradesmen, in the Lushai Hills (Pop. 98,406), where the Christians already number 27,720. The total Christian community for the entire province, including the Manipur State, is 132,106 in a population numbering 7,990,246.

The bulk of the Muslims of the province are to be found in the districts immediately adjacent to Bengal, viz, Goalpara (in the lower part of the Assam Valley Division), and Sylhet. More recently there have been large immigrations from the Mymensingh side into the Kamrup and Nowgong districts. Otherwise Muslims constitute but a small section of the peoples in the upper reaches of the Brahmaputra River.

Figures for the plains districts are as follows:—

District.	Muslim Population	Prop. of Total Pop.
Assam Valley Division ...	594.981	15 per cent. (but 41 p. c. in Goalpara)
Sylhet	1,433,390	56.4 per cent.
Cachar	171,030	33 " "

Muslims form 27.78 per cent. of the total population for the province. There was a 5 per cent. increase among them in these districts during the decade 1911-1921.

The *nationality* of most of them is given as Bengali, though some thousands are returned as Assamese and Manipuri.

Shiahs and Ahmadiyas are an almost negligible element. Propaganda work, either by preaching or the dissemination of literature, is said to be not very conspicuous, though undoubtedly *maulvis* are engaged in propounding Islam to simple villagers.

About four years ago a Muslim journal, published in Calcutta, claimed that considerable accessions to the faith were taking place in the Manipur State.

What literature is in circulation has not the markedly anti-Christian bias that characterized the output of ten or fifteen years ago.

Education statistics for the whole province show :—

Institutions.	No.	Boys.	Girls.
Mulla schools	46	1,351	2
Maktabs	56	6,091	819
Madrassas	17	...	...

The available figures for literacy are :—

Males 11.5 Females ·4

In Sylhet, Muslims have considerable influence owing to their numbers. In the Assam Legislative Council the President, the Legal Member, and one of the Ministers are all Muslims.

* * * * *

The one mission in the province attempting anything like definite work among Muslims is the W. C. M. M. in the Sylhet and Cachar districts ; but with an utterly inadequate staff—"we are dreadfully in need of more and better-equipped workers" (for this task). The A. B. F. M. S. is also making contacts in the Assam Valley Division. The W. C. M. M. have an Indian evangelist, himself a convert, whose knowledge and experience make him a valuable asset.

The method of approach is, for the most part, through daily bazar preaching. A very small percentage of Muslim boys attend schools of the A. B. F. M. S.

Owing to a serious lack of workers the W. C. M. M. have *unoccupied* areas in both their districts. West Cachar, where Muslims are densest, is unoccupied, so is almost half of the Sylhet district.

One-fourth of the Christian community in Sylhet are converts from Islam ; a number of these are women : "there are baptisms every year, including a few women."

The A. B. F. M. S. have two preachers who are converts. The W. C. M. M., Sylhet, employ most of their converts, generally as preachers.

BENGAL

It is only in recent years that responsible Christian bodies have come to realize that the province of Bengal, and in particular East Bengal, contains the largest solid block of Muslims to be found in any part of the world. The number of adherents to Islam in this one province is more than twice the number found in the Panjab, more than one-third of the total Muslim community in India, and more than the combined Muslim population of Arabia, Persia and Egypt.

The subjoined table of comparative figures is illuminating:

		1901.	1911.	1921.	
Muslims	...	21,947,980	24,237,228	25,486,124	(53.5 p. c.)
Hindus	...	20,150,541	20,945,379	20,809,146	(43.7 p. c.)
Christians	...	106,596	129,746	149,069	(.3 p. c.)

The rapid increase of the Muslims over the Hindus can be further demonstrated as follows:

1881. per 10,000		1921. per 10,000	
Hindus	Muslims	Hindus	Muslims
4,882	4,969	4,372	5,355

During this period of forty years the Muslim increase for the province as a whole was 38.5 per cent., but in East Bengal it was 67.3 per cent. In three districts the number of Muslims was practically doubled in two short generations:

			Increase
Tippera ...	...	...	96.0 per cent
Noakhali ...	...	...	86.4 per cent
Mymensingh	...	...	77.6 per cent

The increase among Christians for the same period was over 50 per cent.

West and Central Bengal contain more than half of the Hindus of the province whereas East Bengal contains more than half of the Muslims.

The Census Officer (1921) is emphatic that, 'the change has not been produced by conversion, for instances of conversion are few and far between. Nor mainly by the (admitted) greater fecundity shown by

Muslims.' (The re-marriage of Muslim widows is a factor to be taken into account in this connection.) But the increase, the report continues, 'has been due, in the main, to the accident that Muslims are numerically superior in the healthier and more progressive parts of the province, while Hindus have a majority in the parts that have suffered the severest disabilities (from the ravages of disease, etc.,) of the last fifty years.'

All the facts regarding 'conversions' cannot have been known to the Census Officer. For, on the basis of a prolonged scrutiny recently made in the columns of a vernacular weekly, it would appear that Muslims claim to be making (at the lowest computation) one hundred conversions a year.

* * * * *

It is commonly held that the bulk of the Muslims of this province are descendants of converts made centuries ago from the local inhabitants, either Hindus or such as preferred a debased form of Buddhism. But there are those who contend that large numbers of Arab settlers entered East Bengal from the sea and, remaining as traders, became the progenitors of a numerous race. The matter awaits closer investigation. Sir Edward Gait, discussing this question in the Census Report of 1901, gave it as his view that, 'there can be no doubt as to the local origin of most of the inhabitants of East and North Bengal.' He thought that, at most, some four millions of the population might be of foreign stock.

Many of the Muslims of West Bengal claim, as do others in East Bengal, to be of Mughal and Pathan origin. Close on two millions are classed as 'immigrants', from the United Provinces, Panjab, Kashmir and the N. W. Frontier Province. In the recent Census, 462 were returned as Arabic-speaking, 418 of whom reside in Calcutta. These, for the most part, are traders.

All but one million describe themselves as Shaikhs; others are Pathans, Saiyads, and Mughals. Again, the vast majority are Sunnis; the Shiah community, once strongly represented, has dwindled to a mere 2,580, more than half of whom reside in the old Mughal capital of Murshidabad. Followers of the Ahmadiya (Ahl-i-Quran) and Wahhabi (Ahl-i-Hadith) sects are found, but in comparatively small numbers. Most Bengal Muslims favour the Hanafi school.

* * * * *

It is naturally very difficult to give anything like precise details, but it is almost certainly the case that local Anjumans

have their propaganda organizations in the principal towns of the province. A Muslim Mission was started in 1915 and engaged, for a time at least, some preachers at salaries ranging from Rs. 25 to Rs. 50 per mensem, but like other projects started by Muslims of the province, this seems to have failed from want of continued support. Only recently one signing himself as the Khadim-ul-Islam of the Bengal Jama'at-ul-Ulema, appealed for funds to enable them to engage one hundred preachers on similar rates of pay for counter-propaganda work against the emissaries of the Hindu Maha Sabha and the Arya Samaj.

There does not seem to be much propaganda literature in circulation in the province. Occasionally articles of an anti-Christian character are published in dailies, weeklies and monthly magazines. Much was made at the time of a small booklet published in English in which a Hindu graduate, who had embraced Islam, gave his reasons for preferring Islam to either Christianity or Hinduism.

There is in the Nadia district a renegade Christian who periodically appeals in the press for funds and occasionally issues pamphlets of an anti-Christian character. Sometime ago he commenced a series, "In refutation of Christianity." We have seen two issues. The first purports to give the reader translations of parts of lectures on Religion by Taylor (1887), Leitner, Rev. John Abdullah ('now a Muslim'), and Thomas Carlyle. The second is entitled 'Muhammad in the Gospel and the evidence of Dr. Rouse.' (Sic!)

There seems to be a considerable coming and going of itinerant preachers throughout the province. Some travel into the interior from Calcutta, others are *murshids* from Bihar and the U.P. who make tours through Bengal for about three months in the year, ostensibly to teach their disciples, but also with a view to making new ones. English-educated Muslims are showing a new keenness in this work of preaching Islam and are thereby doing something to check the progress of Christianity. The Ahmadiyas are pushing their propaganda, more especially in Chittagong where they have made some converts who are now voluntary workers. Reports from different parts of the province show that Islam is claiming converts from the depressed classes.

One correspondent says: 'Slowly and silently low class Hindus, Doms (sweepers), Manjhis (fishermen) and Rajbansis are going over to Islam. A sense of helplessness, arising from numerical weakness, seems to have overtaken these people.'

This confirms what we have already said above. It remains to be added that the scrutiny referred to disclosed conversions from the Hindu, Indian-Christian, and Anglo-Indian communities. Women converts were almost as numerous as men.

We have no information of the existence in this province of any Training Schools for preachers, but every *maktab* and *madrassa* gives its students plenty of stimulus for this work.

* * *

During recent years substantial reforms have been introduced into the curriculum for Muslim scholars, in particular "a large number of the older type of Quran schools have been converted into *maktabs*" which have a secular course. A similar type of reform has been effected in the case of the *madrassas*. Unfortunately, largely owing to these recent changes, comparative figures showing the progress made are not available.

The following statistics are for the whole province:

1. Schools teaching the Quran	**1922.**	
	Number	Pupils
Boys	805	17,585
Girls	430	5,574
2. Reformed Maktabs.	**1924.**	**1925.**
Number of maktabs	15,945	17,325
Pupils attending above ...	456,033	510,912
	1925.	
Of these:	Number	Pupils
Boys' Maktabs	11,619	372,564
Girls' ,, ...	5,706	138,348
3. High Schools teaching Quran	**1922.**	
	Number	Pupils
	74	3,895 (36 girls)
4. Reformed Madrassas.	**1924.**	**1925.**
Number of	374	412
Pupils attending	31,613	36,499

(The chief madrassas are in Calcutta, Hughli, Dacca, Chittagong.)

		1913.	1921.
5. Muslim High Schools.		Pupils	Pupils
for Boys	... ...	1 (540)	3 (898)
,, Girls	... ...	nil	nil

	1916-17.	1921-22.
6. Arts Colleges. (open to all classes)		
Total no. Muslim students	1,639 (8.8 p.c.)	2,175 (12.8 p.c.)

7. Muslim Colleges.	1920.	1926.
Islamic Intermediate (Dacca) ...	206 (students)	383
Islamia College (Calcutta; opened 1926)		183

Muslim Hall (Dacca University)	No. of Muslims	Per cent. of Total
Session 1921-22	170	20
,, 1926-27	405	32
,, 1927-28	396	35.2

The percentage of literacy for males Bengal	10.9
,, ,, ,, females	0.6

Recent Education Reports call attention to signs of progress in two directions: in the primary schools for boys and girls, and in the remarkable increase in the number of girls attending schools, showing that an increasing number of Muslim parents desire to have their girls educated. A fact that has in the past called for comment in successive Education Reports was the marked falling off in the number of boys attending the Secondary Education classes, but possibly this is being adjusted by increased attendance at the reformed madrassas.

No such comment is to be heard in the case of girls' education at this stage. Muslim girl pupils (of all grades) increased by 32.4 per cent. in 1917-22, while for the same period the increase among Hindu girls was only 3.6 per cent.

The above remarks are borne out by the following figures:—

	High Schools.	Middle English.	Primary.
1917 Muslim boys	45,179 (20.5)	54,039 (33.2)	680,273 (49.5)
1922 do.	28,928 (14.9)	28,207 (25.1)	735,553 (52.6)
1917 Muslim girls	36	205	129,341 (46.0)
1922 do.	76	389	173,160 (52.1)

Muslim backwardness in the matter of education is a by-word in the province, but it must be borne in mind that of their twenty-five millions fully twenty-two millions are tillers of the soil. Nevertheless this backwardness together with the numerical superiority of Muslims constitutes a most serious problem for the Provincial Government, and, in consequence, the latter lends its willing support for the advancement of educational schemes for the youth of this community.

Quite the most important institution for their higher education in this province is the Dacca University, with its separate Muslim Hall of Residence (at present accommodated in temporary quarters). Here something definite is being done to help raise the Muslim community of East Bengal in intellectual power. The results of this are to be seen in the fact that Muslim students of the University are repeatedly heading the lists in a number of subjects in open competition with Hindus. In order to cope with the steady increase in the number of students who come up year by year, plans are nearing completion for the erection of a new Muslim Hall, designed on lines of Moghul architecture, to accommodate 300 students in residence.

It could hardly be expected of the Muslims of a province so backward in respect of education that they should exhibit marked signs of progress or reform in social and political affairs. It was Mr. Khuda Bakhsh who said (in 1912), "Polygamy and divorce generally go hand in hand. In Eastern Bengal divorce is the order of the day, and wives are put away as we cast off our old clothes." Polygamy, however, is not so common as that statement might seem to imply, certainly not so common as divorce. It is largely confined to the indolent rich and the poorer classes, among whom an additional wife is, in reality, one more 'day labourer.'

Reforms in Turkey are apt to form a topic of conversation for a few days and then be dismissed as legendary, or but a new form of heresy. *Pardah* still reigns supreme.

Bengal Muslims have in recent years taken a new interest in politics. This is to be traced to a number of causes—the Partition of Bengal, the Turkey-Tripoli War, the Khalifate agitation—and more recently, the agitation for *Swaraj*. Under the new Reforms, Muslims have had, for very brief and unsettled periods, their own minister in the Bengal Legislative Council. The new political consciousness thus aroused has helped to stir them, more particularly since their clash with the Hindus, to a new concern and defence of their religion. Finally, Muslims of the province, conscious of their backwardness educationally and of their superiority in point of numbers, have persisently

clamoured for communal representation and for the reservation of seats and posts for Muslims.

One would think that they might easily occupy a position of strength in the Council chamber, but as a matter of fact that position has repeatedly been rendered almost feeble by dissension in their own ranks, and has led to the establishment of separate political parties.

* * * * *

In a province with a population so predominantly Muslim as to be able to claim in many districts at least two-thirds of the local inhabitants, it is only to be expected that of the missions working in this area a considerable number are coming into direct daily contact with the Muslim section of the community.

The subjoined table affords one a good idea of the distribution of Muslims and Christians throughout the province:

District.	Total pop.	Muslims.	Christians.
Burdwan	1,438,926	266,281	4,186
Birbhum	847,570	212,460	468
Bankura	1,019,941	46,601	1,421
Midnapore	2,666,660	180,672	5,838
Hooghly	1,080,142	173,633	866
Howrah	997,403	202,475	3,198
24 Parganahs	2,628,205	909,786	18,555
Calcutta	907,851	209,066	39,037
Nadia	1,487,572	895,190	8,533
Murshidabad	1,262,514	676,257	525
Jessore	1,722,219	1,063,555	2,251
Khulna	1,453,034	722,887	2,217
Rajshahi	1,489,675	1,140,256	1,000
Dinajpur	1,705,353	836,803	5,009
Jalpaiguri	936,269	231,683	8,726
Darjeeling	283,748	8,516	8,098

District.	Total pop.	Muslims.	Christians.
Rangpur	2,507,854	1,706,177	1,114
Bogra	1,048,606	864,998	401
Pabna	1,389,494	1,053,571	455
Malda	985,665	507,685	548
Dacca	3,125,967	2,043,246	13,377
Mymensingh	4,837,730	3,623,719	4,123
Faridpur	2,249,858	1,427,839	6,299
Bakarganj	2,623,756	1,851,239	7,574
Tippera	2,743,073	2,033,242	457
Noakhali	1,472,786	1,142,468	783
Chittagong	1,611,422	1,173,205	1,361
Chittagong Hill Tracts ...	173,243	Nil	661
Cooch Behar	592,489	193,034	128
Tripura State	304,437	82,288	1,860
Sikkim	81,721	Nil	370

Of the Christian total (149,069), 22,652 are "Europeans," but only 542 of these are Protestant missionaries; 22,241 are Anglo-Indians; and 104,176 are Indian Christians, of whom about one-third belong to the Roman Church.

Accepting the definition laid down in the Introductory Chapter regarding 'specialized training,' it has to be admitted that few indeed fall within this category.

The B.M.S. have two such men—one at Dacca (appointed 1914) and one at Chittagong (appointed 1925.) The Au.B.M.S. have one at Pabna, formerly, for several years, a member of the E. G. M. The B.M.S. men have been definitely set apart by their Home Committee for this work. All three have undertaken special study at the Cairo Centre and have made some study of Arabic. Further, the S.P.G. has selected one of its missionaries from Calcutta for this work, who is now, after a course of study at home, continuing his studies in Cairo.

It needs, however, to be stated very emphatically that in the case of quite a number of active workers in the areas where Muslims predominate, years of frequent intercourse with these people, close observation of their beliefs and practices, as well as a knowledge of their peculiar *patois*, have combined to fit them for really effective service in the effort to evangelise Muslims. Two of these are ladies in the Au.B.M.S. whose contributions in the matter of literature in Musalmani-Bengali are of outstanding value. The C.E.Z.M.S. also have a worker with a knowledge of Urdu who was appointed for work among the Muslim women of Calcutta in 1922.

Some of the Indian workers, men and women, so engaged have the additional qualification of being themselves converts from Islam, with a valuable first-hand knowledge of the life and thought of Muslims. Still others, preachers and bible-women, have received elementary instruction in the faith of Islam.

Open-air preaching in towns, villages and markets, together with a considerable sale and free distribution of literature, constitute the chief methods employed by a majority of missions in this area. So, too, regular zanana visiting enables workers in all the principal centres to get into touch with women of the poorer and middle classes. There are primary schools for boys (and a few for girls) all over the province which attract a number of Muslim children. In some schools over 50 per cent are Muslim children. There is also considerable contact with students in college centres.

Special attention may be drawn to the following features: The figure in brackets indicates the percentage of Muslims in the district cited.

Bogra (82.5) (A.C.G.M.)	Preaching Hall. Twelve village schools, 'a fruitful source of converts.'
Rajshahi (76.5) (E.P.M.)	Girls' School (37 per cent) : some pupils get as much as six years' Bible teaching. Dispensary, Lantern Lectures. One bible-woman exclusively for this work.
Pabna (75.8) (Au. B.M.S.)	Two Dispensaries in district, in charge of a lady worker with many years' experience among Muslims.
Dacca (66.) (B.M.S.)	Preaching Hall gives access to High School and College students. Bible classes and Lantern Lectures. Also a free Reading-Room and Book Depot in the

	Muslim quarter of the city. One evangelist, three bible-women and a colporteur have received some training.
Murshidabad (50) (L.M.S.)	Boys' School (Berhampore, 30 per cent) Hospital (Jiaganj) for women and children : many Muslim in-patients. Dispensary, 250 patients daily, a large proportion are Muslims.
Nadia (57) (C.M.S.)	Boys' Boarding School (Chapra). Hospitals (at Ranaghat and Ratnapur) : a large number of Muslim patients.
Calcutta (23)	C.E.Z.M.S. and L.M.S. have regular work among zanana women. C.G.M. a day-school for boys.
Backerganj (70)	Dispensaries (O.M.C.)
24 Parganahs (35)	Budge Budge Boys' School (S.C.M.C.). Bishnupur Union High School (B.M.S. and L.M.S.)
Chittagong Hill Tracts (B.M.S.)	Hospital : half of the patients are Muslims from Chittagong District.
Tippera (75) (Au. B.M.S.)	Comilla: Preaching Hall, Hostels.
Faridpur (64) (Au. B.M.S.)	Twelve village schools (47 per cent. Muslims, two-thirds of whom get regular Christian teaching.)

It transpires that, in certain cases, *whole districts* are to all intents and purposes *unoccupied*. These are:

Jalpaiguri (23 p.c.): Cooch Bihar (25 p.c.): Dinajpur 49 p.c.): Malda (52 p.c.): Birbhum (25 p.c.): Burdwan (18 p.c.): Bankura (4 p.c.): Midnapore (7 p.c.): and Noakhali (79 p.c.).

In other districts considerable areas in the interior are reported to be unoccupied, as follows:

Rangpur (68 p.c. B. M. S., C. G. M.); more especially the sub-divisions of Nilphamari and Gaibandha. There has recently been a great influx of Muslims from the south into these areas, to settle on new formations on the River Jamuna. Nothing is being done to reach them.

Mymensingh (75 p.c.) The sub-divisions of Tangail and Jamalpur (Au. B. M. S.)

Rajshahi (76.5 p.c.) The sub-division of Nowgong is only nominally occupied (E.P.M.) Four-fifths of the unoccupied area has a heavy Muslim population.

Pabna (75.8 p.c.) The Sirajganj sub-division has no special work for Muslims (Au. B. M. S.)

Murshidabad (50 p.c.) no particulars given. (L. M. S.)

Dacca (66 p.c.) Large tracts in the interior are not regularly served. An out-post in Manikganj sub-division (67.15 p.c.) with

330,678 Muslims is about to be given up for want of funds. (B. M. S.)

Jessore (60 p.c.); The sub-divisions of Narail and Bongong (B. M. S.)

Khulna : sub-division of Sakhira (75 p.c) (B. M. S.).

Barisal : more especially the sub-divisions, Bhola (82 p.c.) Amtali (83 p.c.) and Patuakhali (83 p.c.)—(B. M. S.)

Nadia : no particulars (C. M. S.)

24 Parganahs : 'Most of the area is unoccupied.'

Calcutta : Can in no sense be said to be 'occupied.' Work among men seems to be almost entirely neglected. Work among women presents great opportunities which cannot be taken advantage of through lack of workers with a competent knowledge of Urdu.

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Literature. The province is very far from being adequately supplied with suitable vernacular literature for Muslims. The 1922 Survey revealed a large number of pressing needs and some slight attempt has been made in the interval to meet them. But, judged even by the modest standard of the "Minimum Programme" issued by the Central Literature Committee, Cairo (see Appendix F) we are a long way behind. Controversial literature has played a large part in the history of the past; the need to-day is for a type of literature that shall emphasize the positive aspects of Christian faith and practice. This has yet to be taken in hand. Some progress has been made in an attempt to supply simple literature for those just able to read. Thus Khush Khabar (incidents from the life of Jesus), Khush Kechcha (a Christian primer on the Life and Death of Christ), and Nabider Kechcha (stories of the Patriarchs, with a forward look to Christ), have been having a great vogue during the last five years. These are in that Islamised Bengali which forms the common tongue of village Muslims. It has to be confessed that gospel portions (in the language of the Bible printed for the Christian Church) are not having the sale they once had, partly due no doubt to the fact that the price is now double. In any case to meet the demand for a simpler presentation of the Life of Christ there has recently been prepared a translation of The Best Friend—a Life of Christ specially written for Muslim readers. Plans are on foot for translating two useful books by Mr. Takle (late of Bengal), The Straight Path and the Inward Way, also a second part to Nabider Kechcha, which will include stories of the Prophets.

Apart from such centres as Calcutta and Dacca, etc., there is practically no demand for literature in Urdu. There is simply no demand, except perhaps in Calcutta, for literature in Arabic. It is to all intents and purposes a dead language.

The Provincial Christian Council has agreed that as soon as possible a school for the training of Indian workers in Islamic subjects shall be conducted at Dacca each year during the College vacation. It is expected that such a school will do something to meet the requirements of mission workers in East Bengal. At present a weekly class for the preparation of workers is conducted at Dacca, and special attention is given to Islamics in the training institute for preachers at Mymensingh. Annual lectures on Islam are given to the B.D. students at Serampore College.

The results of all this effort in actual conversions is disappointing. We have insufficient data for forming a correct estimate, but from the information to hand it seems extremely doubtful whether the total number of baptisms by all missions during the last five years reaches even one hundred. From amongst so many millions all around us ought we not to expect very many more? Two centres report more favourably, viz: Bogra (A.C.G.M.) '50 p.c. of our converts are from Islam, (but no numbers are given), and some of these are women;' and Nadia (C.M.S.) who report "about eight to ten baptisms a year, including some widows." The baptisms are the fruit apparently, of work in the Boys' Boarding School at Chapra and in the Hospitals at Ranaghat and Ratnapur.

Burdwan reports that 'local Christians are mostly immigrants from the Nadia District,' and Jessore that 'all the local Christians except two or three families are converts' (but from a period earlier than that under review.) 'Of these about fifty are women.' Possibly a somewhat similar figure could be given for the Nadia District—otherwise converts from Islam form but a very small percentage of local Christian communities.

MID-INDIA

The area indicated under this head includes the following political divisions :—

1. **Central India Agency**: area, 51,568 sq. m. Pop. 6,000,705; including the States of Indore, Bhopal, Rewa, Dhar, Jaora, Rutlam, Kharua, Chhatarpur, Sitamau and Ali Rajpur, in all of which there are usually one or more resident foreign missionaries.
2. **Central Provinces and Berar**: area, 131,052 sq. m. Pop. 15,979,660; including the Divisions of Nagpur, Jubblepore, Nerbudda, Chhattisgarh and Berar.

It was fully intended that the Survey should cover most of these areas but our correspondents have failed to elicit the required information. We have to be content, therefore, with a very fragmentary statement.

No figures are available for the Central India Agency, apart from those given in the special note on Bhopal.

The Muslim population in the Central Provinces and Berar numbers 582,072, or approximately 3.66 per cent. of the total population. The Christian community numbers 77,718 or about ·5 per cent. Apparently the Muslim total in the 1921 Census shows neither increase nor decrease for the preceding decade.

. . . .

At this point the scope of our report becomes still further restricted inasmuch as the remaining portion concerns only *the Jubbulpore District*, that is, an area of 3,912 sq. m., with a population of about three-quarters of a million!

In Jubblepore District Muslims number 27,700. Most of these are people of the locality, though there are some Pathans and immigrants from other parts of India. Gujarati *Bohras* are quite numerous.

In respect of *sects*, Muslims are returned as follows :—

Sunnis	...	...	22,000
Shiahs	...	...	2,000
Wahhabis	...	...	1,000
Bohras	...	...	600
Ahmadiyas	...	...	250
Khojas	...	...	100

The local Muslim organisation is called *Tabligh-ul-Islam*, and arranges for preachers to expound Islam. One of these is a man of considerable influence owing to his wealth and learning. But propaganda work, either through preaching or the dissemination of literature, is not conspicuous.

The information in regard to education is meagre:

	1911	1921
Quran teaching schools (approx.)	4	8
Pupils attending same	150	300
Muslim High Schools of boys		1
„ „ girls	none	
Muslim students in the High School		400

Literacy amongst male is less than 10 per cent.
„ „ females „ „ 2 per cent.

Polygamy is said to be quite common, about 20 per cent. have more than one wife.

* * * * * *

Christian enterprise on behalf of Muslims in these areas seems to be limited, for the most part, to those types of missionary activity which touch the Muslim along with other classes of the community in the course of every-day work. There are exceptions here and there, to which we shall draw attention later.

Some of the missions employ workers who were themselves converts, and these make some special effort to reach Muslims.

The M.E.Ch. has taken some definite steps to meet the need. A small preaching hall in Jubblepore provides a splendid opportunity for reaching the more educated section of the people, including a number of young men, mostly students. There have been several converts during the last two years. This mission also has on the staff of its English Theological College at Jubblepore, the Rev. Malcolm S. Pitt, recently recruited, who has had special training in Islamics and now assists in the special course on Islam given to the students of the College.

Use is being made of available Urdu tracts and Scripture portions, but as many of the local Muslims do not read Urdu, they have often to be content with tracts of a general character in Hindi.

At the western extremity of the Central Provinces area is situated Burhanpur, a strong Muslim centre. Here, too, the M.E.Ch. in the person of a single representative, a lady, is making some effort to reach these people. It is a town of 35,000 people, with a large percentage of Muslims, most of whom appear to be *Borhas*.

To the East in the Chhattisgarh Division the D.C.I.M. has a representative at Pendra Road, the Rev. F. E. Livengood, who is interesting himself in the Muslim problem in his area.

* * * *

We conclude this section with a specially contributed note on *Bhopal State*, next to Hyderabad the most important Muslim State in India. For a hundred years and more this State has been under British protection. Being a first-class State, its chief has full administrative powers in both judicial and general matters, including the power of passing the death sentence.

It is noteworthy that, although the prevailing influence is Muslim, and despite the fact that in the city of Bhopal itself Muslims are present in an overwhelming proportion, yet according to the Census of 1911, 79 per cent. of the population of the State were Hindus. The general population appears to be decreasing, although the facts as they relate to the Muslim community are not available.

	1911	1921
Bhopal State population	738,124	679,748
Bhopal City „	56,204	45,094

A number of causes have combined in recent years to cause an exodus among village folk, who for the most part are Hindus, to Gwalior State.

Muslims hold most of the offices under the State, at least two or three of these being found in every village. There are also a considerable number of Christian employees in the State; doctors, nurses, teachers and clerks, but it is a life full of temptation and risk.

The present Begum is particularly well-informed in the tenets of Islam. She is a Sunni, the prevailing sect in Bhopal. She displays great interest in the matter of the education of both boys and girls, and is now proposing to raise at least one of the girls' schools to the High School status. There are

about 500 girls attending three such schools, many of these are boarders.

Formerly the Begum prohibited the sale and consumption of intoxicants within the State, but more recently the bar, strangely enough, has been removed. The reasons for this are not clear, it may be due to the condition of the State's finances.

* * * *

The Friends' Mission have, since 1891, been interested in Christian work in this State. Gaining an entry then into the Sehore Cantonment by special invitation to take charge of a Leper Asylum, this mission for years maintained a resident foreign missionary in that town. In 1904 two ladies of the mission settled in the suburb of Bhopal city, having been invited to visit and teach the ladies of a few Muslim families.

But for sometime now, since in fact those ladies were forced to retire from active service, the mission has been unable to supply a resident missionary for Bhopal. The house that used to be occupied by the ladies is still rented and used for Sunday services. The mission has an Indian worker there, however, a retired sub-judge, who still does good work in a quiet way through personal interviews with Hindus and Muslims.

The holding of public religious meetings is forbidden by the State, not only for Christians, but for all, including Muslims. However, in the villages the F.F.M.A. does some work by preaching, though Muslims are not often met with. The mission also maintains a solitary worker, an evangelist, in Sehore.

The situation is precarious, as such work as there is may be closed down at any moment, unless the mission can hand over the work to another body.

HYDERABAD STATE

The area of the Nizam's Dominions is 82,698 sq. miles and the total population 12,471,770, of whom Muslims number 1,298,277 or about 10.5 per cent. The Christian population numbers 62,656 or .5 per cent. Christians increased by 360.2 per cent. since 1881 and by 151.1 since 1911.

Between 1911 and 1921 the State as a whole lost no less than 900,000 of its population owing to the ravages of plague, cholera, and in particular, influenza. During this period the loss amongst Muslims was 5.9 per cent. but they have actually increased by 40 per cent. since 1881. Such increase is explained as being chiefly due to the excess of births over deaths, the Census officer being of the opinion that conversions from Hinduism are few and far between. But it is known that there is a small but steady stream of conversions from the outcastes *(Panchammas)* to Islam. The poorer Muslims marry anyone, and an outcaste woman simply changes her dress slightly.

The Muslims of the Deccan claim to be classed as follows:—

906,863 Shaikhs, *i.e.*, of Arab origin.
187,679 Saiyads, *i.e.*, descendants of the Prophet.
131,828 Pathans, *i.e.*, descended from a Sirdar of Ghor.
50,048 Mughals, *i.e.*, descendants of Central Asian invaders.

As a matter of fact there is probably very little Arab blood in the Deccan. The main part of the Muslim population is descended from very mixed Muslim armies of olden days in which the rank and file freely made alliance with outcaste women.

Most of the Muslims of the State are Sunni with a sprinkling of Shiahs in Hyderabad and several of the older towns. The Golkonda dynasty was Shiah.

There are a few Wahhabis, little groups of Ahmadiyas in Hyderabad and Secunderabad and in Shorapur, and probably in other centres. Also a few followers of the Aga Khan, and an occasional group of Khojas and Bohras. The finance minister and a small group of officials are Bohras from Bombay.

The Census report seems to think there is no active propa-

ganda work on the part of Muslims. As few in the State seem to care about ordinary religious observances, this, is, perhaps, not to be wondered at. Sufiism and mysticism abound. The district is overrun with shrines. *Pirparasti* and *dargahparasti* seem to be the order of the day. Nearly every Muslim has his patron saint, his *wakil* (avocate) with the unseen powers, his helper in the things of this life. Nevertheless, the Ahamadiyas must be considered an exception to this statement, and any anti-Christian effort in this area should probably be traced to them.

Full education statistics are not available. According to the 1921 Census there were 20,000 Muslim children and young people at school, of whom 6,000 were girls. The Quran is not taught in many schools now-a-days. The Fatiha and other prayers are usually taught. There are two Colleges: the Nizam's College, and the Osmania University. Neither is strictly or exclusively for Muslims. True, most of the students are Muslims, but these institutions are open to all. In the Osmania University there is not much emphasis on English. Urdu is *jabri*, while English is *lázimi*. There is also a Medical College and a College for Engineering. In these latter the Muslims are in a minority.

It might be well to mention in this connection the valuable work being done by the C.M.S. through its two schools, one of them a High School under the headmastership of Rev. L. S. Dudley. Most of the pupils of these schools are Muslims.

There are also two Government Zanana High Schools under the supervision of English ladies. Most of the girls attending these schools are Muslims. There is, again, a Government Training School for the instruction of Urdu-speaking women as teachers. The Head of this School is an Indian Christian lady, while most of the pupils are Muslims. The M. E. Ch. appear to have one or two Primary Schools, for Muslim girls in the city.

Eight per cent. of the Muslims are said to be literate in Urdu, *i.e.*, able to read and write Urdu. In the city itself the number stands as high as 20 per cent. The city is indeed a Muslim island in the midst of Telugu, Marathi, and Kanarese races.

Necessity makes many Muslims monogamists, but there is really little change in the traditional view about polygamy.

There is a good deal of interest in the State, among those who read, in a wider world. Turkey bewilders them. They have followed with interest the Riff Campaign, the Druse War, and especially the deliberations of the League of Nations and the changes in European governments.

* * * *

The Census report declares that Christian missions have had no influence upon Islam in the Deccan. All that goes on does not meet the eye, and in any case such work requires to be done quietly and without advertisement of any kind.

Still it was admitted at the Conference held by Dr. Zwemer in Hyderabad in 1924, 'that the existing opportunities for work among Muslims are much neglected.' It was suggested at that time that the chief causes contributing to this neglect were, in the main, two: (1) the ease with which vast numbers of other communities are persuaded to accept Christianity: and (2) missionaries' lack of knowledge of Islam, and their inability to speak Urdu, due to the fact that the majority of missionaries are working in Telugu and other non-Muslim languages.

The C.M.S. have one Indian minister, Rev. Qudrat Shah Khan, definitely trained and set apart as an evangelist to Muslims. Two of their clergy also have qualified themselves in Urdu. One, as Chaplain, has regular opportunities for preaching, the other is the Rev. L. S. Dudley already referred to above.

The M. E. Church has appointed a lady for this work in the city, and the correspondent to whom we are indebted for much of our information, Miss Allen of the W.M.M.S., is set apart for this work in which she has been engaged now for many years.

Apart from these, three Anglo-Indian ladies, four bible-women, one man evangelist and one colporteur of the M.E.Ch. are spending their whole time in this work in the city, as is also a bible-woman of the W.M.M.S.

Outside the city, however, little work is being done among Muslims, but the hospitals working in connection with the different missions in the State constantly come into touch with

Muslim men and women, mostly women, so that in this way many receive Christian teaching.

As open-air preaching is prohibited, little can be done in that direction, but in the bazars of the Residency preaching is allowed and in this way many Muslims are reached by the workers of different missions.

Work in the villages is practically nil, but as a good many catechists know Urdu they are able to converse with Muslims on religious matters. A considerable number of tracts and gospel portions in Urdu are distributed or sold throughout the State. A few Arabic tracts from the N.M.P., Cairo, are used.

(See special note on Hyderabad City, Appendix E).

SOUTH INDIA.

Under this section we include:

The Madras Presidency (Population: 42,794,155)

The Mysore State (Population: 5,978,892)

For the most part, however, the information supplied concerns the Presidency only.

Muslim populations and increases are given as follows:—

			increase since	
			1881.	1911.
Madras District	...	2,865,285 (6.7 p.c.)	26.2	9.6 (? 3.6 p.c.)
Mysore State	...	340,461 (5.6 p.c.)	...	8.5
Travancore	...	270,478	70.3	19.7
Cohin	...	68,717	48.1	7.7
Coorg	...	13,021	...	...

By far the largest number of Muslims in one district are in Malabar, where they form 30 per cent. of the population. The Guntur and Tanjore Districts lead the way in the Presidency, (see The Moslem World, Vol. XV. p. 119).

The Christian population for Madras is 3.2 per cent. of the total.

Christian populations and increases for the various districts are given as follows:—

			increase since	
			1881.	1911.
Madras	...	1,380,672	57.0	14.2
Mysore	...	71,395	144.1	19.5
Travancore	...	1,172,934	122.6	29.8
Cochin	...	262,595	51.1	12.7
Coorg	...	3,182	...	...

The increase among Muslims is largely accounted for by the fact that Muslim women are more prolific than Hindu women, though statistics seem to show that Christian women are even more prolific than the Muslim.

On the other hand it must be remembered that conversions to Islam in this part of the country contribute to the increase. Low caste women, for instance, go over to Islam in considerable

numbers to become the wives of Muslims, and in some sections whole villages have embraced the faith. More particularly the population of the Mappillas in the West Coast increased during the last census decade (1911-21) by 6 per cent. 'It is only reasonable,' says the Census Report, 'to conjecture that this increase, which is more than double that of the total population of the locality, is due to conversion, especially when we find that the Cheruman population, which provides most of the Mappilla recruits, has fallen during the decade by 7,000, or 2 per cent.' It is estimated, indeed, that of the Muslim population in Malabar nearly 75 per cent. are the result of forced conversions. These of course take place in times of fanatical risings such as occurred during the recent Khalifate agitation.

Muslims in this area may be divided according to race into three main classes :—

(a) Foreign immigrants from the North and their pure-blooded descendants: *Shaikhs*, *Saiyads*, *Pathans*, etc.

(b) Offspring of immigrant Muslims and native women: *Mappillas* in Malabar; *Marakkayar*, *Labbais*, etc., in the Tamil Districts; and

(c) native converts and their pure-blooded descendants: *Dudekulas* (Telugu), *Ravuttans* (Tamil), etc.

The numerical strength of these is given thus :—

			per cent. increase since 1911.
Shaikhs	...	932,902	4.5
Saiyads	...	175,538	3.2
Pathans	...	119,961	6.8
Mappillas	...	1,099,453	6.5
Labbais	...	385,914	(*decrease* of 3.9)
Dudekulas	...	76,509	6.8

The Census Report classifies them in *sects* as follows :—

Sunni	...	...	2,681,945
Shiah	...	...	54,114
Others	...	...	2,394
Not specified	...	...	126,832

It is difficult to give an exact classification of these mixed peoples in respect of language used. Figures available as far back as 1914 (The Moslem World) apportioned them thus :—

Urdu-speaking Muslims	...	1,289,558
Malayalam ...	...	1,032,757 (Mappillas)
Tamil ...	...	685,034 (Labbais)
Telugu ...	...	71,612 (Dudekulas)

The proportion is probably the same to-day. The above figures would seem to emphasize the need of a knowledge of Urdu.

Many Labbais and Marakkayars have taken to the Urdu language. Mappillas and Labbais use the Arabic character in their Malayalam and Tamil books. Similarly, in their spoken language Tamil Muslims introduce a large admixture of Arabic words.

'The most effective propaganda of all' so observes our correspondent, 'is that taught by parents to their infant children. From babyhood the Muslim children have generally an inflexible attitude of hostility toward Christianity and all whom they regard as unbelievers. While it is no difficult thing to win a smile from a Hindu child, it is almost impossible to secure one from a Muslim child of the same age, the same village, and the same amount of education or ignorance. They learn then, also, the shallow catch words of criticism of Christian truth, 'Has God a wife?' 'Are there three gods for Christians?'

But apart from this there is a vast amount of Tamil Muslim literature which is anti-Christian. The largest publishing agency of this sort in Madras, is the Dar-ul-Islam Press where there is a large assortment of such material. This is an Ahmadiya institution, which, by securing a Brahmin to do the major part of its literary work, has produced books is most readable Tamil.

There are numerous other presses printing tracts of less consequence than the attractive magazine *Dar-ul-Islam*, printed monthly and attractively illustrated, but one and all they are venomously anti-Christian. It is also true that most of this stuff is anti-Government and anti-British as well. There is a small output in Malayalam also.

Wherever missionaries are trying to reach Muslims the *maulvis* occasionally come and stir the people up against the influence of Christianity, but they do not go further and seek to win new converts; they only keep their people from abandoning the old faith.

In various places Muslims have their missionary societies, their theological colleges where missionaries are trained for their future work, also schools where even Hindu children receive instruction on Islamic lines. A special school has recently been started in Aleppey by a philanthropic merchant, for the study of Arabic.

Some amount of propaganda work is done by Muslim preachers in Malabar who are new converts to Islam. Their method is always aggressive, attacking other religions, especially Christianity. They visit only Muslim centres where they can be sure of support. They do very little effective work.

The Ahmadiya party is just beginning to do similar work in Malabar but their efforts are mostly confined to orthodox Muslims. They hold conferences and meetings to disseminate their views and throw them open to the public. Every Ahmadiya is a missionary. They make effective use of the press and are aggressive against Christians and the orthodox party. They have published many pamphlets and booklets.

There are a very limited number of Muslims in the higher schools. Throughout the Presidency there are 86,357 enrolled in Arabic schools. But this figure shows an increase of nearly one hundred per cent. during the last two years. There are very few Muslim girls in High Schools, but the demand for education is greater than the supply in Madras.

Literacy stands high among Muslims in South India.

		males.	females.
Madras	...	17.0	1.5
Mysore	...	21.0	5.0

(Christian literates males, 24.9: females, 12.30).

Polygamy is little more apparent among Muslims than among Hindus in the Presidency. In regard to the status of women the example of the Hindus has helped to loosen the rigidity of *pardah* and give women liberty to move about in public. It is also due to Hindu influence that a South Indian widow looks upon re-marriage as an outrage to the memory of her late husband. In fact in many ways Islam in South India has been considerably influenced by the beliefs and practices of the Hindus.

Reforms in Turkey have had no visible effect on ordinary Muslims. Politically the Muslims of South India are not an influential community.

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The following missions are reported to be engaged in work among Muslims:

The Amer. Madura Miss., C.E.Z.M.S., A.E.L.M., A.Ad.M. Swed.Luth. M., and M.E.Ch., have evangelistic, educational and social work among women.

The following report evangelistic work of a general nature: C.M.S., C.I.G.M., Au. Presb. M., U.F.C.M., W.M.M.S., D.M.S., A.A.M., M.E.L.I.M.

One correspondent is very frank on the point and says that, on the whole, woefully little is being done for Muslims. Such work is with many missions "more a side issue because response is coming so largely from the Hindu side." It is doubtful if any one can now be said to be working entirely for them. Still there is a spirit of hopefulness abroad and the sense that a new day is dawning. With such veterans in their midst as Canon Sell and Canon Goldsmith, missionaries in this area are at any rate given a strong lead. Mention should be made of Miss Grove (C.E.Z.M.S.) in Madras and a group of ladies (C.E.Z.M.S.) in Bangalore including Miss Potter and Miss Sell, who have for years been giving a prominent place to this work among Muslims.

Last year at the request of the Arcot Mission the Rev. and Mrs. Korteling (Madanapalle) undertook to prepare themselves by special study for work amongst the Muslims of that district. Similarly a year ago the C.I.G.M. forwarded to England and America a request for a trained missionary to be set apart for this work. This mission also has taken practical steps to encourage its workers to go on to the study of Urdu after taking Tamil and Telugu.

Dr. Adolph Brux (M.E.L.I.M.) of Vaniyambadi in the North Arcot District has been set aside by his Board exclusively for work among Muslims after taking a special course of study at Cairo. Only a limited number of evangelists, colporteurs and catechists, but a considerable number of bible-women have had some training and a good deal of experience in this work.

Nearly all missions have contact with Muslims in their day and boarding schools, primary and secondary, whereas

occasionally Muslims attend street preaching and public addresses. In the large cities the zanana work of women's missions reaches some of the most influential homes. Some of the lady missionaries visit these regularly. The C.E.Z.M.S., W.M.M.S., and M.E.Ch. reach large numbers of Muslim women through hospitals and dispensaries situated at Bangalore, Channapatna, Mylapore, Triplicane, and Kolar town.

The principle centres in which work is carried on are: Yeral, Khanamet, Chikkapalapuram, Tirupattur, Coimbatore, Chennapatna, Kolar, Ellore, Masulipatam, Bangalore, Mysore, North Arcot, Vellore, Madanapalle, Bezwada, Tenkasi, Madura and Madras.

Sections of Tinnevelley and the Wynaad, South Kanara etc., are not occupied for Muslim work. The great Mappilla population on the West Coast are very illiterate (males, 6.2 p.c., females .59 p.c.) and need suitable workers. The C.M.S. have practically closed down its mission to Muslims in Madras. And generally speaking there is less effort made to reach the men than to reach the women.

It was reported at Dr. Zwemer's conference in 1924 (Bangalore), that there are whole villages of no mean size both in the Mysore State and in the Presidency Division, composed entirely of Muslims, where no mission work is carried on among them.

Very little suitable literature in Tamil is available for the Muslims,—and they are a large proportion,—who use this vernacular. Still less is to be had in Malayalam, the vernacular of the Mappillas, and even if it existed very few Muslims could read it. Recently a grant has been secured from the A.C.L.S.M. making possible the publication of a new book, Christ in Islam —in Tamil. Portions of 'What God hath used' are being prepared in the same language. Mr. Solomon Ramalingam, who contributes from time to time to the correspondence column of the *Epiphany*, has prepared a useful tract in Tamil on Islam, for the instruction of catechists and Bible-women, which it is hoped will soon be published.

Plans are being made locally for a course in Islamics for those missionaries who have been appointed to this work. Canon Sell, Canon Goldsmith. Dr. Brux, Mr. Bjerrum and others are interesting themselves in this project.

CEYLON

Ceylon Muslims number 302,532, which is 6.7 per cent. of the total population. Christians are 9.86 per cent.

Muslims have increased by :—

Since 1881	Since 1911
104,757	18,901

Immigration has added slightly to normal increase. But that there has been no relative advance in the number of the Muslim community for the last 50 years is shown by the fact that in 1871 Muslims were 7.1 per cent. of the total population.

The classification of Ceylon Muslims according to race is very interesting, ('Moors,' the name given to these people by the Portuguese, is still used of them in Ceylon):

Ceylon Moors	251,877
Indian „	33,001
Malays	13,375
Low Country Sinhalese	71
Kandyan „	25
Ceylon Tamils	89
Indian	348
Afghans	304
Baluchis	164
Others	3,278

A study of the distribution of these people shows that they have settled for the most part on the coast, as traders. ('The Moorish trader is as ubiquitous as the crow').

The Western Province (with Colombo) has 78,102
The Central Province (with Kandy) „ 44,257
The N. W. Province (with Puttalam) „ 33,025

But the largest group is to be found in the Eastern Province in the district of Batticaloa, where they number 63,182 out of a total of 76,094 Muslims for the province.

Representatives of almost every important Muslim sect are said to be found in the island, but the great bulk of them are Sunnis. There are a few Ahmadiyas.

Propaganda by the orthodox party seems to be non-existent, and there is little vernacular propaganda literature. They make a few converts from Hinduism, the cause for the change of religion usually being social convenience.

However, the Ahmadiya sect have a centre at Gampola and have been showing some amount of activity recently. There may be a dozen members in that locality. About 30 persons attended their All-Ceylon Ahmadiya Conference last Christmas. This sect depends on its literature for propaganda purposes. While controversial it is not particularly anti-Christian.

In Colombo the Muslims appear to have three associations:

(1) *The All-Ceylon Malay Association.* (Dawson St., Slave Island): for (*a*) fostering a spirit of unity among members and the widespread dissemination of such progressive ideas as are consistent with the teaching of Islam; (*b*) the achievement of national ideals; (*c*) the promotion of the social and intellectual welfare of the community. The association is said to be carrying on reclamation work among prisoners with some success.

(2) *The Ceylon Ahmadiya Association.* (Short's Rd., Slave Island): to aid Islamic revivalist propaganda started by the late Mirza Ghulam Ahmad. This association publishes *The Message* in English and Tamil.

(3) *The Ceylon Himayat-ul-Jifria Association.* (19 Main St., Pettah): for the propagation of the *Alaviza Brotherhood* and the general welfare of Muslims in Ceylon.

The information available respecting Muslim enterprise in education is very meagre.

	1911	1921
Quran teaching schools	174	193
Pupils attending same	4,750	7,020

There would seem to be one Quran school in each Moor village of any size. The teachers are *lebbais*, not usually *Maulvis*; they rarely know the Arabic language, they merely teach the boys to read the script and to recite passages.

	1921
High Schools teaching Quran	1
Pupils attending same	614

There is at least one Muslim Boys' High School.

The statistics for *literacy* are remarkable when considered

in the light of Muslim backwardness in the matter of education and in comparison with figures received for other areas:

	1911	1921
Literacy among males	36.2	44.8
" " females	3.2	6.3

The increase in literacy among women is indicative of progress in female education.

The Muslims have two Associations for the promotion of education amongst the members of their community:

The Ceylon Muslim Educational Society, Ltd., which owns four schools in Colombo with over 600 boys and girls, and the Zahira College, a secondary school: and the Colombo Muslim Educational Association.

There are nevertheless no social reform movements worthy of note. Ceylon Moors, as a rule, are very conservative in the matter of politics, though a few are beginning to occupy positions on local boards.

Polygamy is practised, but is not usual; divorce, as elsewhere, is common.

* * * * *

Up till quite recently it had to be confessed that missions in Ceylon were seriously neglecting the Muslims. We find it stated in a Missionary Survey of Ceylon, published just over a year ago, that: 'There is practically no break in the solid front which Muhammadanism presents. But is this to be wondered at? There are a few devoted women workers tackling a most difficult problem in their visits to Moslem women in their homes but, so far as we know, they are not supported by any organized effort to reach the men. The C.M.S. and W.M.M.S. have at various times represented to their authorities at home the need for one man at least to be trained and set apart for this work, but so far it has not been possible to meet this requirement. Has not the time come for the missions in Ceylon to unite in an effort to reach the various Moslem communities'?

However, it would seem that some definite steps have been taken in the interval to remedy this state of affairs. Towards the close of last year the C.M.S. appointed the Rev. R. H. Whelan for work among Muslims at Gampola in the Central Province. On the women's side two zanana workers on the

foreign staff of the C.M.S., Miss Ledward (Colombo) and Miss Tisdall (Kandy), have been faithfully carrying on work of this nature for a period of about twenty years, and have associated with them six Bible-women. But none of these workers has received any specialised training.

A special contribution is being made indirectly, by the contacts established through Mission schools. Thus it is reported that, outside Colombo (and to a less extent, in Colombo) nearly all Muslim children who attended *English* schools are attending Christian Schools. Most of these are interested in the Holy Bible and are even encouraged by their relatives to read it.

This applies in particular to the schools of the W.M.M.S. in Batticaloa and Trincomalia (E. Prov.). In the Trincomalia district there are in Wesleyan schools:—

221	Moors in Vernacular Schools
6	,, ,, A. V. Girls' Boarding School (4 boys and 2 girls)
4	,, (boys) in the Boy's English school.

In two vernacular schools Moor children are in the majority: one is a small girls' school where there are fourteen Moor girls and four boys; the other is a school with 106 Moor boys out of 127 on the roll. In the Batticaloa district the figures are higher:

English Schools.		
	Batticaloa Central Boys'	12 Moors
	,, Vincent Girls	4 Muslims
	Kalmunai Boys'	29 Moors
Vernacular Schools.	1,324 Moors	(mostly boys)

A school for Muslim girls has recently been opened at Pottuvil and there now thirty girls attending it. The teacher is a Tamil Christian woman. In three large boys' schools near Kalmunai, all the children are Moors; in half a dozen others the Moors are in a majority. In these Moor schools there is usually one Muslim on the staff, more for service as a collector and attendance officer than as a teacher; the rest of the teachers are Tamil Christians.

Medical Mission work carried on by the Women's Auxiliary of the W.M.M.S. in the Eastern Province reaches large numbers of Moor women:

1926.

Trincomalia	157 Muslim cases out of		...	2,725
Batticaloa.	Outdoor dispensaries visited weekly by the medical worker and her nurses :			
	(Out-patients figures one year)			Total attendances
Kattankudi Dispensary	2,422	...	...	4,451
Eraur (one day)	893	...	...	1,222
	(These are all Moor women and children)			
Kalmunai.	Moor women out-patients	...	...	990
	In-patients	...	...	7
	Cases treated at home	...	...	71
	Maternity cases at home	...	...	5

But for the medical work of this mission the vast majority of women would get no treatment, as Government dispensaries have only male assistants. The work at Kattankudi has been going on for 25 years.

The evangelistic use made of these opportunities is mainly by the Bible-women at the dispensaries. There is also house to house visiting. In two villages Bible-women teach reading, writing, sewing and Scripture to a hundred Muslim girls and women. The W.M.M.S. also carry out a colportage campaign each year in villages where they have work. Usually Old Testament portions such as Proverbs, Esther, Ruth etc., can readily be sold to Moors, but gospels less easily.

In spite of what has been said, from the point of view of specific work among Muslims, the island is *unoccupied*. This is admitted of the Eastern Province just reviewed. In particular, however, the Northern (13,231) Northwestern (33,025) and Southern Provinces (22,164) are without any workers. The remark applies generally to most village Moors, who in places like Sammanturai (E.P.) are massed together in dense villages where they are 70 per cent. of the population.

The language used is Tamil, and the chief available literature is the Bible in Tamil. Apart from this there are a few tracts in Tamil, published by the C. L. S., Madras. There are no plans in the island itself for the increase of literature, and none for the training of workers.

It is not a matter for surprise that the results in actual baptisms has been almost nil.

BURMA

The Muslims of Burma number 500,592 or 3·84 per cent. of the total population. The Christian community comprises 2 per cent.

An examination of Census records shows that Muslim increases have been as follows :—

1901—1911	1911—1921
24 per cent.	19 per cent.

These have been due to two main causes, immigration and intermarriage.

The *nationality* and *vernacular* of these Muslims create a problem for missionary enterprise.

Almost a quarter of them (163,772) are Burma Muslims (Muhammadan Zerbadis and Arakan Muhammadans) who are of mixed Indian and Burma descent, and a number of persons who describe themselves as Burmese by race and Muslim by religion. There are also a few Arakan-Kuman, Chinese and Malays, but *the great majority* are of Indian races. Of these all but a very few are Sunnis.

The *distribution* of the Muslims in Burma constitutes another serious problem. Over 52 per cent. of them dwell in the districts of the Coast Ranges, where they form about 16·0 per cent. of the total population. This high percentage is principally due to the number of Muslims in Akyab (186,323) where they comprise 33·66 per cent. of the population of the district. Indeed, in this one district 44 per cent. of the Muslims of the province are congregated. Apparently there is no propaganda work going on that merits the name.

Education statistics are as follows :—

	1924.	1925.
Quran teaching schools ...	249	244
Pupils in above ...	...	21,655
Higher schools teaching Quran ...	6	6
Students in above ...	680	844
High Schools for boys ...	2	2
,, ,, girls ...	none	none

There is a very much higher percentage of *literacy* among Muslims in Burma than among those in India proper.

Males		1911.	1921.
In any language	...	25 per cent.	30 per cent.
In English	...	2·1 per cent.	3·3 per cent.
Females			
In any language	...	9·3 per cent.	8·7 per cent.
In English	...	·6 per cent.	·3 per cent.

The reason given for this rather high percentage is that "the great majority of the immigrants from India are recruited to perform urban occupations, many of which are only open to literate persons."

There is no indication of any attempt at social reform, indeed opinion is opposed to those introduced by Turkey. Polygamy is not common. Indian Muslims in the larger towns are interested in politics, but exercise no influence on public opinion.

* * * * *

It must be confessed that in respect of Christian enterprise on behalf of Muslims Burma is *an unoccupied and neglected field*, and compares unfavourably even with Ceylon. We have already indicated above some of the reasons for this, and now desire to state them more clearly.

A very large proportion of the Muslims of the province live in the Coast Section of Burma, in particular Arakan, where few if any Protestant missionaries are at work, and these are otherwise engaged. That is to say, large sections of these people who might possibly be approached through the Burmese language, reside outside the range of Christian missions. Apart from this, and in spite of the very considerable immigrant population, there are in Burma no Protestant missionaries whose chief language is Hindi, Urdu or Persian. As a matter of fact there are only three missionaries who are attempting work among the Indian races in Burma, and their language is confined to Tamil or Telugu.

Here and there Burmese and Karen speaking missionaries of the A.B.B.M. and M.E.Ch. doubtless do come into definite religious contact with Muslims, but not to any great extent. As a matter of fact a Burmese missionary seldom does any work among the Indians.

Not much seems to have been done to reach those who can read through literature. India supplies workers with what they require in the way of Urdu tracts and books.

APPENDIX A

I. THE EXTENT OF ISLAM AND ITS PROPAGANDA

(A) General:—

1. What is the total Muslim population of the province (or area of reference)?
2. The percentage of
   a. Muslim population to total population?
   b. Christian population to total population?
3. What increase (or decrease) in the Muslim population
   a. Since 1881
   b. Since 1911
4. How are the increases accounted for?

(B) Specific:—

1. Nationalities:

   What are the names and respective numerical strength of the various groups and nationalities of the Muslims of the province?

2. Sects:

   Give the names and numerical strength of the various Muslim sects found in the province—Sunni, Shiah, Wahhabi, Ahmadiya; Ismailiya groups as Khojas, Bohras, etc.

3. Religious Orders:

   To what extent is the influence of Sufiism and Religious Orders felt in the province, as shown by:—

   a. The existence of religious Orders such as Qadiriya, Chistiya, Naqshbandiya, etc. What can be ascertained as to the extent of membership of the Muslim population generally in some Order or other?
   b. The worship of the shrines of Saints? What are the names of famous Saints whose annual fairs or 'urses' are held within the province? Give the names of the most important of these. In what numbers do Muslims attend these fairs? What are the chief features of these gatherings?
   c. Is there any evidence of any *new* Orders having been founded? Is the tendency to worship saints and to join various orders on the increase or decrease?

4. Propaganda:—
   a. What propaganda organisations are at work in the province, and what are their methods?
   b. What is the character of the
      1. Propaganda literature circulated—(how far is it anti-Christian?)
      2. Work of the preachers?

c. Who are the preachers who do this propaganda work? Are they moulvis or *pirs*?

d. What successes do they claim in winning converts? Among what classes?

e. Are there any schools for the training of propaganda preachers? or for the training of converts? Give full particulars.

5. Education and Social Reform.	1921	1911
a. What is the number of Schools teaching the Qoran	...	...
b. Number of pupils attending the above	...	...
c. Number of higher schools teaching the Qoran	...	...
d. Number of students in the above	...	...
e. Number of Muslim High Schools for boys	...	...
f. Number of Muslim High Schools for girls	...	...
g. Number of Muslim Colleges	...	...
h. Number of Muslim students in each of above, e.f.g.	...	...
i. Percentage of literacy among Muslim males	...	...
j. Percentage of literacy among Muslim females	...	...
k. What social reform movements are worthy of note	...	...
l. What is the attitude towards polygamy, the modern reforms in Turkey	...	...
m. What is the influence of Muslims in local and provincial politics?	...	...

II. THE EXTENT TO WHICH THE INFLUENCE OF CHRISTIAN MISSIONS IS BEING BROUGHT TO BEAR UPON THE LIFE AND THOUGHT OF MUSLIMS.

(A) Staff.

1. Which missions in the area are attempting work among Muslims?
2. How many missionaries, men, women, foreign and Indian, can be said to have special qualification or special commission from their Boards for this work? Give date of appointment to this work.
3. How many evangelists, colporteurs, bible-women, catechists, at present employed, have had any definite training for this work?
4. To what extent are others, foreign and Indian, who lay no claim to special equipment, coming into effective contact with the Muslims in their district, in schools, colleges, hospitals, dispensaries, book-depots, preaching-halls and in open-air preaching in towns, villages and markets?

(B) Occupation.

5. What are the principal centres and districts in which such work is carried on?

6. Are there any "unoccupied areas" (in respect of Christian effort for Muslims) in the district or province? Give particulars of Muslim population in such areas.

(C) Supply.

7. To what extent is suitable literature available and in what languages is it having effective circulation? What plans for increasing it?

8. Is any provision being made for the training of workers, within the area?

(D) Results.

9. To what extent has the work resulted in conversions and baptisms? What proportion of the Christian community are converts from Islam? How many are women?

10. Are any converts employed as preachers, teachers, etc.?

11. Have there been lapses to Islam? Indicate the causes leading to this?

N.B.—1. Answers to questions (C) and (D) should, if possible, have special reference to women.

2. Under main section II. reference may be restricted to the last five years.

APPENDIX B

THE AIMS AND OBJECTS OF TANZIM

(as advertised in Bengal)

1. To organise the Muslims of Bengal on a purely non-political and non-sectarian basis; and to rebuild the economic, social and spiritual life of the community on strictly constructive lines, so as to safeguard Muslim interests and retain communal self-respect while cultivating friendly relations with sister communities and co-operating in common schemes of national progress and reform.

2. To harmonise the national and communal efforts of the Muslims over the whole Province in a practical and organised manner so as to secure proper division of work, obviate waste of energy and minimise friction between associations, parties and sects.

3. To establish unity and solidarity among Muslims of all classes and views by propagating general principles and ideals of Islam and insisting upon religious observances, congregational daily and Friday prayers and encouraging *tabligh*.

4. To re-organise the mosques as units of economic and educational as well as moral and religious reform, and to reform and regularise the sermons and the spiritual and moral instruction of the masses.

5. To establish primary schools and maktabs for the boys and girls and night schools for adults, as well as centres for physical training, wherever possible in connection with the mosques, and to secure the fullest benefit to Muslims from the existing educational institutions and organisations of the Government and Local Bodies.

6. To organise or join existing schemes of technical education in agriculture, industries and mechanics, and to utilise all existing facilities for starting agricultural, industrial, and business enterprises among the Muslims of Bengal.

7. To induce Muslims to open or join organisations for the co-operative supply of seeds, manures, implements of husbandry and raw materials of cottage industries and handicrafts, as well as for the joint sale of products and the supply of the necessities of life.

8. To eradicate un-Islamic customs and habits and secure reform in marriage, domestic and social relations; and to create a spirit of service and sacrifice particularly among young Muslims.

9. To make organised efforts to minimise litigation and party and family factions by promoting mutual confidence and establishing *panchayats* and Arbitration Boards.

10. To establish an Indian Muslim Workers' Home for training modern Islamic preachers, missionaries and workers for economic and communal reconstruction, and to utilise their services for the objects of *tanzim*.

11. To publish and circulate leaflets and literature regarding Islamic principles and the ideals and schemes of *tanzim* and to start an English, Bengali or Urdu organ for the above propaganda, if and when finances permit.

12. To promote sanitation and medical relief and to join or start centres and agencies for fighting malaria and other epidemics in villages and towns.

13. To start or extend the Muslim orphanages and homes for widows as well as communal workshops for the poor; and establish a Mutual Family Benefit system for Muslim social servants.

14. To organise regular and methodical collection of funds for any or all of the above purposes by systematising the institutions of Zakat, Wakf, Sadqa, Qurbani and other Islamic charities, and gradually evolving a Bait-ul-Mal, as well as inviting periodical subscriptions and occasional donations.

Tabligh is merely mentioned in the above fourteen points, but amongst the published aims of a certain Muslim Missionary Society we find the following clause:

'To work for the conversion of non-Muslim India. In this direction the conversion of the eighty millions of the depressed classes of India is the chief aim of the workers.' (See also M. W. Quarterly, April, 1925.)

APPENDIX C

LAHORE

(The Muslim population in Lahore is, 149,044)

Christian work amongst the Muhammadans of the city of Lahore is not being properly carried on, and has not been, for a great number of years. When I first came to Lahore in 1908 the Bishop of Lahore, Dr. George A. Lefroy, had an expert knowledge of Muhammadan literature and of the Quran and such perfect knowledge of Urdu that he was a most acceptable speaker to large Muhammadan audiences. Nearly every year in those early years of my life in Lahore there was a week of Christian services for the non-Christian public, in which men like Dr. Lefroy, Dr. Ewing, Dr. Griswold, Dr. Wherry of Ludhiana, Canon Ali Bakhsh, the late Mr. Talib-ud-Din and others took part, and a very deep impression was made upon the thinking and religiously-minded Muhammadans of this great city. By 1912 Dr. Lefroy was called to Calcutta and gradually from then on, the group of men I have mentioned above either left Lahore or were called from this life. In 1913 the Y.M.C.A. stationed Rev. Howard A. Walter in Lahore as Literary Secretary for the study of Islam. Mr. Walter immediately set to work to study the Ahmadiya Sect on which he wrote a book, which is still the greatest authority on this Sect, and then started out on a study of Sufiism and other phases of Islam in North India. He again was the centre of activities and influences which reached out into the Muhammadan world around us and strongly influenced it.

Since the death of Mr. Walter, in November 1918, there has been no Christian, either Indian or foreign, who has very effectively applied himself to the study of Islam and its problems, or to the reaching of Muhammadans in this city. Recently the N.C.C. have taken action in formulating a scheme for the establishment of a School of Islamic Studies in Lahore, and the Rev. E. J. Jenkinson came here in October last with the purpose of making a special study of Islam. If really capable men of strong personality are stationed here for this work a great deal can undoubtedly be done, for Lahore shows signs of great change in the thought and life of Muhammadans.

Mr. Yusaf Ali, the Principal of the Islamia College and a retired Government servant who held a very high office, is a man of very liberal views and is making great changes in the life of the Islamia College, in breaking down the spirit of isolation and antagonism to other communities which previously existed in that centre. Other Muhammadan leaders like Sir Muhammad Shafi and Sir Abdul Qadir, are also in the progressive wing of Muhammadans. In the case of Sir Muhammad Shafi his entire family has come out of *pardah* and mix freely in the general social life of Lahore. While on the one side there are these signs of progress and of liberalizing influences amongst the Muhammadans there are also signs

of reaction. In the early part of May there was a serious outbreak of Hindu-Muslim rioting, in which many Muhammadans were maddened to a frenzy of religious enthusiasm. Also in a recent case in the High Court there has been a great deal of agitation against an Indian Christian Judge, Kanwar Dalip Singh, because he did not uphold the judgment of a Lower Court with regard to the punishment of a Hindu publisher who had said some very unpleasant things about the Prophet Muhammad. The Muhammadan press in general, is still demanding the immediate resignation of Justice Dalip Singh.

Speaking from my own experience of Muhammadan students in Lahore I believe that they are more open to external influences of all kinds than they ever have been before, and the next five or ten years will see radical changes in their attitude towards life. I believe that a very sympathetic presentation of what Christ has to contribute to the religious life of Muhammadans at this time would probably find many open doors and very receptive hearts.

E. D. L.

(see also an article in *M. W.* July, 1918, by the late H. A. Walter.)

APPENDIX D

LUCKNOW

(Specially contributed)

Lucknow was known as Lakshmanpur previous to the Muhammadan invasion. It was a Hindu city of no great importance, but it grew rapidly in size and influence after Asaf-ud-daula made it his capital. Parks, buildings and magnificent tombs of the Kings and Nawabs still stand as a reminder of the glory of the reign of the Shaikh kings. The Rumi Darwaza and the Bara Imambara built by Asaf-ud-daula, the palace of Dilkhusha, Farhat Bakhsh, Khurshaid Manzil, now used as La Martiniere Girls' High School, and the Moti Mahal built by Saadat Ali Khan, Chattar Manzil, now used as the United Service Club, and Mubarak Manzil built by Ghazi-ud-din Haider—these and many *maqbaras*, mosques and tombs throughout the city give it a decidedly Muslim atmosphere.

The Oudh Dynasty having been founded by a king of the Shiah Sect it was only natural that the subsequent Kings and Nawabs came to be of that Sect also and that the court and city was surrounded by nobles of the Shiah Sect. Consequently Lucknow is a Shiah stronghold. The Shiah element has however decreased. This is no doubt due to the fact that there is no longer a Shiah court here to attract them. In 1881, in the district 23 per cent. of the Muslim population was Shiah; in 1904 this had decresed to 14 per cent. More recent Census Reports do not give these comparisons. With the advent of British rule many of the nobles were pensioned and

to this day many Shiahs hold land grants. Many wealthy *taluqdars* reside in or have houses in Lucknow and the most influential Musalmans of Lucknow are still pronounced Shiahs.

The population of Lucknow is 240,566. The Muslim population is 95,139. There has been a marked decrease in population but this has been largely because of an excess of deaths over births. Influenza, cholera and tuberculosis claim many each year. The close confinement of the women and children, and the lack of proper sanitation is the cause of much sickness and death in this over-crowded city. In old Lucknow, located in the section known as the Chauk, the Muslim population is housed under most appalling conditions. In spite of the fact that the age of marriageability and social customs would indicate a more rapid increase in population than among Hindus, this is not the case. Increase in population does not depend so much on birth-rate as upon the survival-rate, and the survival-rate among Musalmans in crowded cities is not high.

Because of the large Shiah population in the city of Lucknow the Muharram festival takes on special significance. It is celebrated with great splendur in Lucknow and is attended by vast crowds. Generous provision for its observance has been made in the trust deeds of the Husainabad, Shah Najaf, and other ruling chiefs of the Oudh Dynasty. A large amount of food is distributed from these and other centers during the Muharram season. The city becomes frenzied with all-night *matam* celebrations, and feeling becomes strained between the Shiahs and the Sunnis, although there has been no serious trouble in recent years. Special arrangements are however made whereby Shiahs take their *tazias* to the burying ground in the morning and the Sunnis have their celebrations in the afternoon or vice versa.

Literacy has gained ground in recent years among Lucknow Muslims.
In 1911 there were 130 male literates per 1,000 population; 18 females.
In 1921 ,, ,, 154 ,, ,, ,, ,, ,, 24 ,,

Objections to female education as such are breaking down. The main difficulty is in getting the girls to and from the schools in carts, while some who do not object to the education of girls do object to sending the girls out of the house to mix with other girls in the municipal schools. Nevertheless a goodly number of girls of the lower classes do attend the municipal schools. There are also several parochial schools for girls as well as for boys. There is an Islamia school for boys and a Shiah College as well. This College has not yet become popular as a College. High School classes have a good attendance. Muslim boys also attend the various Mission schools and colleges. There is an orphanage for Shiah children —The All India Shiah Orphanage—where a hundred or more Shiah boys are taught trades and are given some education.

Various Missions are carrying on more or less active work among Muslims—mostly less. Quite a large number of boys are reached by the Bible classes of the Mission schools and Colleges which they attend. The

conscience clause has made little difference in attendance at Bible classes. There is not enough follow-up work or effort to reach the masses. The Methodist Mission and the Zanana and Bible Mission are doing constructive work among women. The former has a splendid hospital which is freely attended by Muslim women and where Bible instruction is given. The hospital has greatly influenced Muslims favourably toward Christianity. The Methodist Mission carries on a programme of education and evangelisation among Muslim women and girls.

APPENDIX E

HYDERABAD, DECCAN

(Specially contributed)

Hyderabad, Deccan, the capital of the premier Indian State of the same name, has a population of 404,000; 97,000 less than in 1911. There are 174,000 Muslims in the city, and 54,000 in the *Atraf-i-Balda*, as the near surroundings are termed.

It is the fourth city in India, the third Muslim city in the world. It has more Muslims in the city and surroundings than the whole population of Delhi. It ranks after Constantinople and Cairo in the Muslim world.

The city is built upon the ruins of the three kingdoms of the Deccan that Aurangzib crushed. We might say upon the ruins of the five into which the great Bahmani Empire resolved itself. Five miles from the capital are the ruins of Golkonda where the Qutb Shahi dynasty reigned and rests in great tombs. They were Shiah. Some of the old noble families are still Shiah. "Laments" are quite a feature of Muharram, which used to be the carnival of the year in Hyderabad, observed cheerfully, happily and harmlessly by multitudes, certainly by all the *panchammas*, on about as. 4 per diem. The Nizam has put down most of that, but on the 10th of the present Muharram, 10th July last, all the pariah servants obtained leave (or took it!) to see the *tamasha*. To them it is simply a show. But take the *ghusl-i-atashi*, the fiery bath, or fire-walking, on the last night of Muharram. It was a Hindu weaver who was supposed to have a vision of Hazrat Husain that he should walk the fire unharmed, and ward off the evil eye for a twelve-month, and every year Sunnis, Shiahs, and even Englishmen walk the fire.

Hyderabad is noted for its easy-going latitudinarianism, with an occasional reaction, but any bitterness might usually be traced to Ahmadiya activity. The mosques are empty, and Ramzan a pretence. You will come across an odd Wahhabi, or a follower of the Aga Khan, and Khoja or Bohra traders from Bombay. Many dabble in Sufiism and mysticism. Black magic is feared. *Pirparasti* and *dargah-parasti* are common, and everywhere the large or little tin-pot *'urs* is observed. There is a picnic spirit about this.

We despair of the self-termed liberals in Islam, for in their latest magazine, "Islamic Culture", edited by Maulana Muhammad Marmaduke Pickthall, the first number of which has just appeared, the cry is 'back to the Quran,' and the execution of a Sufi for his religious opinions is upheld. The Nizam is friendly. He attended the Christmas service in the parish Church, and forthwith issued his *farman-i-mubarak*, that henceforth it should be observed as a holiday by all. This was to honour us Christians and it has had a marked effect.

The Church Mission is in a stronger position now, and both the Wesleyans and Methodists are strengthening the Urdu side of their work.

APPENDIX F

SUGGESTIONS FOR A MINIMUM PROGRAMME IN RESPECT OF LITERATURE FOR MUSLIMS

(a) A short *Life of Christ* in terms comprehensible to Muslims and including His Heavenly Session, His Intercession and His ultimate judgment of the Worlds.

(b) *The chief O. T. Stories* in terms comprehensible to Muslims with emphasis on preparation for the coming Christ, and on moral training.

(c) A course of *instruction for catechumens* explaining the Christian Creed, the Christian Society and Baptism.

(d) *Christ the Conqueror of the demon world* (in demon-ridden countries, in sophisticated countries): *Christ the Conqueror of Human Sin* (biographical).

(e) *The Trinity* and *Unity.*

(f) *The Christian Scriptures* and *Inspiration.*

(g) *The Christian meaning of Prayer*, with examples of some ways of prayer and some prayers from the Bible.

(h) *The Christian meaning* of *sin*, *repentance* and forgiveness.

(i) *The Crucifixion*, the fact, the story, the meaning for our lives.

(j) Explanation (possibly in catechism form) of *misunderstood terms*, like Son of God, Injil, Ruh Allah.

N. B. Terms accepted by Muslims need just as much explaining as terms rejected e.g., tauba, dín salát, Church, marriage.

(k) A book of *Christian Morals* in story form. *i.e.* Ten Commandments and the Sermon on the Mount, illustrated by true stories, some from the Bible.

(l) *Rhymes, choruses, hymns*, versified psalms. *i.e.* something to give a social character to the new teaching.

(m) *The Christian view* of *Marriage*, the Home, the Family.

(n) A short tract to answer the question, "*What is Christianity?*"

(o) Stories of Conversion and Christian Experience.

APPENDIX G

A.Ad.M.	American Advent Mission.
A.A.M.	American Arcot Mission.
A.B.B.M.	American Baptist Foreign Missionary Society (Burma)
A.B.F.M.S. (A)	,, ,, ,, ,, ,, (Assam)
A.C.G.M.	American Churches of God Mission.
A.Mt.M.	American Marathi Mission.
A.P.M.	American Presbyterian Mission.
Au.B.M.S.	Australian Baptist Missionary Society.
A.U.P.M.	American United Presbyterian Mission.
B.M.S.	Baptist Missionary Society.
C.A.M.	Central Asian Mission.
C.B.A.	Church of the Brethren (American).
C.E.Z.M.S.	Church of England Zanana Missionary Society.
C.G.M.	Church of God Mission.
C I.G.M.	Ceylon and India General Mission.
C.L.S.	Christian Literature Society, (Madras)
C.M.S.	Church Missionary Society.
C.P.M.	Canadian Presbyterian Mission.
C. of S.M.	Church of Scotland Mission.
D.C.I.M.	Disciples of Christ Indian Mission.
D.M.S.	Danish Missionary Society.
D.P.M.	Danish Pathan Mission.
E.G.M.	Egypt General Mission.
E.P.M.	Presbyterian Church of England Mission.
F.F.M.A.	Friends' Foreign Mission Association.
G.E.L.C.	Gossner Evangelical Lutheran Church.
I.P.M.	Irish Presbyterian Mission.
K.E.M.	Kanarese Evangelical Mission.
L.M.S.	London Missionary Society.
M.E.L.I.M.	Missouri Evangelical Lutheran India Mission.
M.E.Ch.	Methodist Episcopal Church.
M.M.S.Au. Mor.M.	Methodist Missionary Society of Australasia Moravian Mission.
O.M.C.	Oxford Mission to Calcutta.
R.B.M.U.	Regions Beyond Missionary Union.
S.A.M.	Swedish Alliance Mission.
S.A.M.N.A.	Scandinavian Alliance Mission, N. America.
S.C.M.C.	Scottish Churches Mission (Calcutta).
S.P.G.	Society for the Propagation of the Gospel.
S.S.J.E.	Society of S. John Evangelist.
U.F.C.M.	United Free Church of Scotland Mission.
W.C.M.F.M.	Welsh Calvinistic Methodist Mission.
W.M.M.S.	Wesleyan Methodist Missionary Society.
Z.B.M.M.	Zanana Bible and Medical Mission.